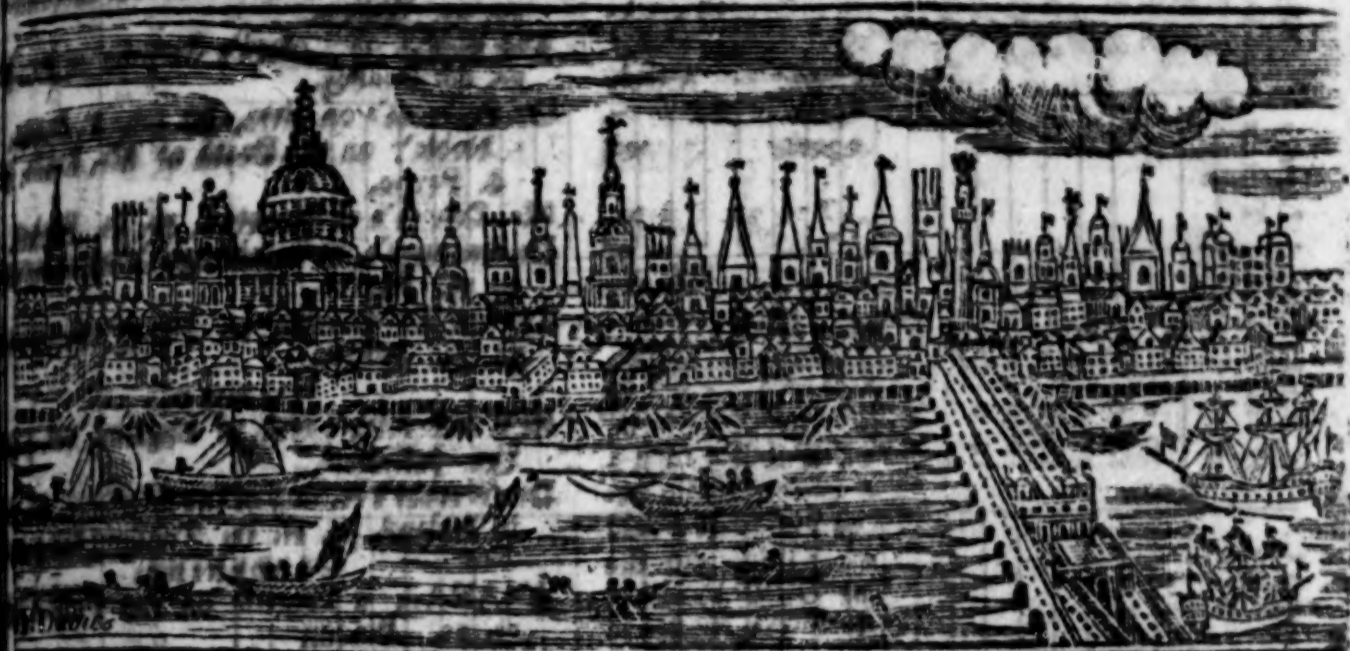


# The LONDON MAGAZINE.



Or, GENTLEMAN'S Monthly Intelligencer;

For APRIL, 1767.

Letter to the Author of An Appeal, &c.	153	With corroborating Accounts	183
Ingratitude to the Earl of C — —, reproved	155	Principles of Harrison's Time-Keeper	184
The Corsican Manifesto	156	Proceedings against Winn, alias Power, a Pi- rate and Murderer	185—187
The History of the last Session of Parlia- ment, &c. &c.	159—165	Extract of M. Marmontel's Belisarius, on the Subject of Religion	187—190
Remarks on Free Ports for Commerce	159 & seq.	Mischiefs of Intolerance	188
Nature of the Magazine Trade	160	Means to reconcile different Sects	190
History of the Salt Duty	163	POETICAL ESSAYS	190—193
An Attempt to explain the Words Reason, Substance, &c.	165	Character of the Marquis of Tavistock	193
Wretched Behaviour of a famous Saint	166	Extract from Collyer's Noah	ibid.
History of the Council of Sardica	167	Beautiful Description of the Deluge	194
Letters relative to the Disputes at Geneva	168	Case of Vincent Wood	195
Essay on Pleasures	170	And of Capt. Stephen Blundell	196
Essay on Entertainment	171	Genuine Letter with an Account of Travels in Holland and Germany	197
Loc's Advice for taking off all Restraints from Ladies of Pleasure	173	Source of the Decline of our Commerce on the Continent	198
A Conversation occasioned by the Confe- sional	174	THE MONTHLY CHRONOLOGER	199
Present State of Great Britain and North- America	176—178	Marriages and Births; Deaths	ibid.
Treaty of the North-American Colonies	178	Ecclesiastical Preferments	ibid.
Essay on an important Question	179—181	Promotions civil and military	ibid.
Questions proposed	180, 181	Bankrupts; Course of Exchange	203
A Voyage round the World, in his Majesty's Ship Dolphin	181—185	Monthly Bills of Mortality	ibid.
Account of the Gigantic Patagonians	182	FOREIGN AFFAIRS	201
		Catalogue of Books with Remarks	203
		Stocks, Grain: Wind and Weather	152

With a Representation of

THE GIGANTIC PATAGONIANS, MALE AND FEMALE;

AND

An accurate and useful MAP of the Road from LONDON to ABERISTWITH,  
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# PRICES of STOCKS, &c. in APRIL, 1767.

Bank	India Stock	Sou-Sea Stock.	Old S.S. Ann. Shut	New S.S. Ann. 87 1/2	3 per C. reduced Shut	3-p. C. conol. 88 1/2	3 1/4 per C. 1756	3 1/4 per C. 1758	4 per C. conol.	4 per C. 1763 Shut	4 per C. Navy Shut	In. Bond prem. 17 0	Long Ann. 27 1/2	Lottery Tickets	Wind at Deal	Weather
1						88 1/2	95 1/2	93 1/2				16 0			S. E.	rain
2				87 1/2		88 1/2	95 1/2	93 1/2				15 0			S. E.	rain
3				87 1/2		88 1/2	95 1/2	93 1/2				15 0	27		S. E.	rain
4		101 1/2		87 1/2		88 1/2	95 1/2	93 1/2				15 0			S. E.	rain
5				87 1/2		88 1/2	95 1/2	93 1/2				16 0			S. W.	fine
6						88 1/2						14 0			S. W.	fine
7						88 1/2						14 0			calm	fine
8						88 1/2						14 0	27		S. W.	fine
9				87 1/2		88 1/2	94 1/2	93 1/2				7 0	27		E. N. E.	fine
10		101 1/2		87 1/2		88 1/2	94 1/2	93 1/2				11 0	27		E.	fine
11				87 1/2		88 1/2	94 1/2	93 1/2				12 0			N. N. E.	fine
12				87 1/2		88 1/2	94 1/2	93 1/2				12 0			N. N. E.	fine
13				87 1/2		88 1/2	94 1/2	93 1/2				12 0			N. N. E.	fine
14				87 1/2		88 1/2	94 1/2	93 1/2				12 0	27 1/2		N. N. E.	fine
15				87 1/2		88 1/2	94 1/2	93 1/2				15 0			N. N. E.	fine
16				87 1/2		88 1/2	94 1/2	93 1/2				17 0	27 1/2		N. E.	fine
17				87 1/2		88 1/2	94 1/2	93 1/2				16 0	27 1/2		E.	fair
18				87 1/2		88 1/2	94 1/2	93 1/2				16 0	27 1/2		S. E.	rain
19				87 1/2		88 1/2	94 1/2	93 1/2				17 0	27 1/2		E.	frost
20				87 1/2		88 1/2	94 1/2	93 1/2				17 0	27 1/2		N. E.	frost
21				87 1/2		88 1/2	94 1/2	93 1/2				17 0	27 1/2		N. E.	frost
22				87 1/2		88 1/2	94 1/2	93 1/2				16 0	27 1/2		N. E.	frost
23				87 1/2		88 1/2	94 1/2	93 1/2				16 0	27 1/2		N. E.	cold
24				87 1/2		88 1/2	94 1/2	93 1/2				16 0	27 1/2		N. E.	fine
25				87 1/2		88 1/2	94 1/2	93 1/2				16 0	27 1/2		N. E.	fine
26				87 1/2		88 1/2	94 1/2	93 1/2				16 0	27 1/2		N. E.	rain
27				87 1/2		88 1/2	94 1/2	93 1/2				14 0			N. b. E.	rain
28				87 1/2		88 1/2	94 1/2	93 1/2				14 0			N. E.	rain
29				87 1/2		88 1/2	94 1/2	93 1/2				14 0			N. E.	rain
30				87 1/2		88 1/2	94 1/2	93 1/2				14 0			N. E.	rain
31				87 1/2		88 1/2	94 1/2	93 1/2				14 0			N. E.	rain
32				87 1/2		88 1/2	94 1/2	93 1/2				14 0			N. E.	rain
33				87 1/2		88 1/2	94 1/2	93 1/2				14 0			N. E.	rain
34				87 1/2		88 1/2	94 1/2	93 1/2				14 0			N. E.	rain
35				87 1/2		88 1/2	94 1/2	93 1/2				13 0	27 1/2		S. W.	fine

**CHARLES CORBETT**, Bookseller, and Correct State Lottery Office Keeper, at No. 30, facing St. Dunstan's Church, Fleet-Street, where the Tickets, Shares, and Chances of Tickets are sold and registered, also the Blanks and Prizes bought and sold.

Mark Lane Exchange	Basingstoke	Evesham.	Farnham.	Henley.	Worcester.	Devizes.	Gloucester.	Hereford.	Monmouth.	London.
Wheat 4 1/2s. cd. to 5s.	141. to 151. 0	5s. 8d to 6s. 2d	1 1/2. 0s. to 1 1/2	161. 0s. load	42s to 47 q	30s to 35 q	9s 07d bushel	7s 6d bu. 9 1/2	7s bush. to gal	Hay per load 27s to 56s
Barley 2 1/2s. cd. to 3 1/2s.	31s. to 32s.	4s. 5d to 3s. 6d	28s to 30s. 0d	18s to 32 q	22s to 24	19s to 21	4 1/2d to 4s 3d	10s 0d to 4s 0d	4s 2d to 4s 4d	Straw from 14s. to 19s
Chaff 3 1/2s. cd. to 4 1/2s.	21s to 22s	2s 2d to 2s. 0d	10s to 11s	19s 0d to 21	15s to 17	16s to 18	2 1/2d to 2s 6d	2s 6d to 0s 0d	2s 0d to 2s 0 1/2d	Coals 4 1/2. per chald.

T H E  
LONDON MAGAZINE,

For A P R I L, 1767.

To the Author of an Appeal, &c.

S I R,

THE answer you were pleased to favour me with having been only in part inserted in the November Magazine, I waited for the publication of that for December, before I should return you my thanks for the trouble you had taken on my account. That at the same time I might be able to tell you how far you had given me satisfaction.

There are many things touched upon in your letter, and enlarged on in the Appeal, which are beyond my purpose, and which I leave to the discussion of the learned. The creed you propose to me in exchange for those of the church of England is this? "That the Father alone is God. That an extraordinary person sent from God taught an excellent doctrine upon earth. That upon account of his amazing humiliation, suffering, and death. God raised him from the dead. Advanced him to great dignity in heaven, and gave him a commission to send an eminent spirit, or chief of the angelic host to lead men to piety and virtue here, and eternal life hereafter." Now, sir, permit me to say, I find *this* creed much harder to be reconciled to the expressions of scripture, than any of those which I have been taught in the church of which I am still an unbigoted member.

Him who you describe by the indefinite term *extraordinary person*, is in scripture styled *the Son of God*; *the only begotten Son*. *The Word of God*, who was before all things, and by whom all things consist. That is from the beginning. *Jesus Christ the SAME*, yesterday, and to day, and for ever. *All things were made by him, and without him was not any thing made that was made*. He of whom these things are said ought surely to be called by another name than that of an extraordinary person.

April, 1767.

What rank you would have me believe this extraordinary person held in heaven, before he was sent into the world, you have not told me; but it is evident, you suppose it to have been one *inferior* to the *eminent* spirit, or chief of the angelic host, if not to many others, for you say, that upon account of his amazing humiliation, suffering and death, God raised him from the dead, and advanced him to great dignity. His resurrection and present dignity in heaven are therefore the rewards of his amazing humiliation, suffering, and death, upon earth. Could I bring my understanding to assent to this, I should be most heartily sorry for it, as I must then renounce all hopes of salvation, through the merits of this extraordinary person. For the rewards thus stated as conferred on himself, so far exceed the merit ascribed to him, that he could have nothing to plead in behalf of me and all mankind. But, thank God, this is not the scripture account of the matter. There, I find, *the only begotten Son leaving the bosom of his Father, and taking upon him our nature, and by his perfect obedience in it, restoring it to its original designation of immortality, which by sin it had forfeited. That he submitted to many sufferings, and to a violent and painful death, to compleat what his Father's justice required of human nature. That having thus fulfilled his Father's will in our flesh, he laid it in the grave, and after three days resumed it again, to carry it with him to heaven, where he is glorified in it, with the glory which he had before the worlds begun, even the glory of the only begotten Son of God. And thus our nature is become exalted above principalities, might, and dominion, and in it has the Son obtained permission of the Father to exercise all power in heaven and in earth, and in it will he come to judge the world at the last day. I can have trust in the merits of this extraordinary person*

person, because he being the Son of God his condescension was *voluntary*, and being in his *own nature* incapable of *any* exaltation, he graciously transfers his merits to *ours*, and on their account maketh *continual intercession for us with the Father*. Finding, therefore, that the belief of Christ's divinity is so intimately connected with man's redemption by him, I shall never again permit myself to question it: for I will rather indulge an erroneous opinion, than give up my hopes of eternal happiness. My conscience tells me, upon the slightest retrospect on my past life, that I am so far from being intitled from it to an eternal reward, that I am obnoxious to punishment, and if I have no *propitiation for my sins* to rely on, no Redeemer's *merits* to trust in, there is an end of my peace here, and of my hopes hereafter. On the other hand, by confiding in the merits of Christ Jesus, I have hopes not only of pardon, but of reward. I enjoy comfort here, and feast upon the prospect of bliss hereafter. My believing that him, who he calls his only begotten son, is *of the same nature* with the Father, I should hope will not be imputed to me as a crime, for in doing so I only conform to the plain declaration of scripture, and the analogy pointed out to me. There is no son that I know of, who is not of the same nature with his Father; and therefore he whom the Father calls *his son* I believe to be of *his nature*. Safety is the thing I aim at in these matters, and I think I take the safe side in acknowledging Christ to be *the everlasting Son of the Father, and the propitiation for the sins of the whole world*. If he be not, and *there is no redemption through his blood*, I am only where I was: my own conscience condemns me as a sinner, and deserving divine displeasure: my holding this opinion therefore can at most only *add* to the punishment I know I shall otherwise meet with. But if I am right in this confidence, and Christ Jesus is really a *saviour to all them who trust in him*, my salvation is sure; I shall not only escape *all punishment*, but find everlasting happiness.

Unless therefore you can shew me *some other name* by which I can be saved, I shall continue to believe in the divinity of Christ.

I however heartily join you in thinking our public creeds should be purely

scriptural, as well in their terms as ideas, for if the church proposes to me a metaphysical creed, it must allow of my making metaphysical disquisitions of it. And thus are the minds of christians disturbed and heated against one another about *deductions* and *inferences*, which the scripture does not require any of us to form, or decide upon. *On this account* I wish the Athanasian creed was not *used* in our church, for altho' its doctrine may be *deduced* from scripture, yet it *decides* upon points which I think the scripture does not require any christian to decide upon, and uses terms which are not used in scripture. The term Person which has occasioned so much unintelligible controversy, is not applied in scripture to either the Father, or Son, or the Holy Ghost, and in its common acceptation and use cannot be applied to any being purely spiritual. We do not call the soul of a man a person, but the soul and body united. Instead therefore of this term being a definition of unity, it always represents a complex idea, composed of a thinking substance *contained* in a *sensible vehicle*. The scripture only says, there are *three in heaven*, and notes their distinction by the names, or relations of Father, Son and Holy Ghost, and proposes them to us as our Creator, Redeemer, and Sanctifier. I could wish our creeds stopped there, and left it to every man who was inclined to go farther to make his own deductions and inferences. I have been drawn farther into these matters than I proposed, for I mean not to engage in any controversy one way or another. You had proposed alterations in our national creeds. I desired to know what they led to, you very fairly and obligingly told me. I cannot adopt your premises because of their consequences, and I thought in civility I ought to tell you so.

I am, sir,

Your very humble servant,

An unbigotted layman of the  
Church of England.

[This should have been in the January Magazine but was mislaid.]

To the P R I N T E R, &c.

IT has been the lot of almost all great statesmen, to find their labours for the public good rewarded by envy and calumny; the ungrateful people, unmindful of past and unfeeling

ing for present services, instead of love, honour, and admiration, have paid them with hatred, disgrace, and contempt.

It was thus that the Romans shewed their gratitude to Marius, to Sylla, to Catiline, to Verres, to Sejanus. All the services which these great and good men heaped upon the heads of that furious and ungrateful people, could not preserve their persons from persecution, whilst living, nor their memories from infamy, when dead.

We seem resolved not to be out done by the ancients, in the treatment which we give our great, wise, spirited, diligent, active, uncorrupt and uncorrupting minister the E— of C—. And yet, can any thing have been more *innocent* than the conduct of this great man, since he came into the administration? Has he been *able* to establish a dispensing power in the crown? Has he *succeeded* in continuing an heavy, unnecessary burden on the landed interest? Has he, after five months endeavours, done any considerable mischief to public credit, or, *as yet*, taken the benefit of the law from the greatest trading property of the kingdom?

Under his *guidance* we enjoy the true blessings of peace, undisturbed by the bustle of idle negotiations and squabbles with foreign courts. It is said, indeed, and very truly, that our manufacturers are idle, and our commerce shrunk, by the interruption of our trade with Portugal, and the vexations which our merchants suffer from that court. But what does this prove against the E— of C—? Has not he appointed an ambassador, with a very noble salary, to the court of Portugal? What could a minister do more? If people will not have patience for a year or two longer, until this ambassador shall have received his instructions, and reaped the reward of his services, which he will certainly do *there*, by enjoying the emoluments of his office for a few years—If they will not be patient, it is their own faults, the E— of C— neither *can* nor *will* do more for them.

It is also urged against him, that he is trifled with by the court of Spain, in the business of the Manilla ransom, which had been left to him by his predecessors in a fair way of a speedy and honourable conclusion. The fact I admit, but I deny that any blame can

fall on the E— of C—, because he has *nominated an ambassador* to this court, also, and *fortified* the embassy with a secretary! No *expence* has been spared in giving very honourable appointments on this occasion, and as soon as the ambassador and his secretary have enjoyed these appointments for a reasonable time, I have no doubt but they too will receive their instructions, when it is convenient to *him*, and set out when it shall be convenient to *them*, and proceed with as much expedition as is suitable to the gravity and slowness of the court to demand a categorical answer from the Spanish ministry. If our brave officers and men who risked their lives for the reduction of the Manillas, have not patience to wait for an answer, what is this to the E— of C—? He neither *can* nor *will* do more for them.

It has been also said against him, that such is his total disregard to commerce, that he removed Sir G— M—, who is our envoy at Petersburg, on the very day that a commercial treaty, concluded by that gentleman (the most advantageous ever concluded with that court) arrived in London. But in this instance the fact is not true. He did not remove Sir G—; he *only* appointed an ambassador extraordinary in the person of Mr. H— S—. The purpose of this embassy is, I suppose, to return that court thanks for the favour shewn to Sir G—, and the business completed by him. The honour of the nation was here also properly sustained, by *large, honourable, and expensive appointments*; but as this business does not require much dispatch, the aforesaid ambassador has, at the request of the E— of C—, been induced to remain at home, and the said E— has given him the valuable place of cofferer the better to enable him to support here in London, the dignity of ambassador extraordinary to the court of Russia. Under this evil, I mean that of Sir G— M— remaining to transact our business in Russia, and Mr. H— S— remaining to spend his appointments of ambassador and cofferer in London—under this, our merchants are, I confess, tolerably patient and therefore the E— of C— neither *need, can, or will* do more for them.

It is complained, and certainly with truth

truth, that from the excessive dearness of all kinds of provisions, our poor are either perishing with hunger, or sitting themselves for transportation or the gallows, by riot and robbery. Though the fact be true, what is that to the E— of C—? Have not these people been told twenty times over, in all the news papers, that the great statesman has *certainly formed a plan* for reducing the price of provisions. If after this, a set of unthinking men will be riotous, if they will not wait with patience for a few years, perhaps not above eight or ten, in which time they may probably have the additional relief of some good harvests, is he to blame? He has done his part, let them do theirs, or take the consequences, for the E— of C— neither *can* or *will* do more for them.

The complaint is almost universal, that our government is *weak, irresolute, fluctuating and ineffectual*. What then? true, as it is, does that reflect any dishonour upon him? He declared in the strongest and most solemn manner, that he would *restore energy* to government. If, after this noble and spirited effort, energy should be obstinate, and refuse to be *restored* to government, what is that to the E— of C—? He neither *can* or *will* do more for its restoration.

The sober and thinking part of mankind are alarmed to see the nation torn to pieces by faction and intrigue, to see strong parties formed of the most respectable names in the kingdom, and yet these parties refusing to join in the *one thing* expected from them. It is a misfortune, but not to be imputed to the E— of C—. He has *declared and affirmed*; both publicly and solemnly, that he would destroy all *proud connections*. Now if *connections* should grow more *proud*, and insolently refuse to be destroyed, what is that to the E— of C—? He *cannot*, (though in this instance, I confess he willingly *would*) do more to destroy *all* proud connections, *one only excepted*.

The cry is loud and universal, that most public employments are filled by unable, insufficient, and ignorant men, chosen for their adherence, to the Thane, or for their public or private flattery of, and constant and servile submission to the E— of C—.

I confess, this charge also, but I acquit him; for he in conjunction with his northern ally, declared that he would surround the — with all the abilities of the nation, and chuse men for their fitness for the office, and not for their adherence to this or that party. If, after this, the — is surrounded with f—ls, and officers filled with the tools, creatures and dependants of the favourite, how can he help it, he has done as much in this as in any other instance, and no more *can* or *will* be done by the E— of C—.

If we are divided, confused and distracted at home, and cheated, despised, and insulted abroad---if our manufactures are decaying, and our trade expiring---if our people are tumultuous here, and rebellious in our colonies, if government be weak, and faction strong---if the nation be oppressed with debts and taxes, and individuals riot in pensions and places---if our taxes encrease and our wealth diminishes---if all this (as I grant it is) and more, be true, what is all this to the E— of C—? Is he not immediately *under* the Thane, *prime, sole, absolute, uncontrollable* minister: and ought not that to make us easy? Ought we not to wait with patience, until, by a dozen years care of himself, he has got the better of the innumerable infirmities of body, and inveterate distempers of mind, under which he labours---till he has shaken off old age and renewed his youth---till he has time to learn something of business and the art of government---till he has acquired some little knowledge of the country, and some small acquaintance with the men, whom he has spent his whole life in seeking to govern---If, sir, we will not *wait* with patience, what is that to him? the fault is ours, he neither *can* or *will* do more for us; and we may end in poverty, disgrace, confusion, and despair, for the E— of C—.

April 14, 1767.

TRANQUILLUS.

#### MANIFESTO.

*The General, and the supreme Council of the state of the Kingdom of Corsica, to our beloved People.*

IT is known to you all, beloved people, to what situation our war with the republic of Genoa was brought at

the close of the year 1764. The measures taken by us, to foreclose and block up on every quarter the garrisons in order to render it inconvenient and difficult for them to obtain provisions, had so well answered our expectation, that they were in a short time reduced to an extreme and general penury. The republic was therefore obliged to contribute for their support, sums to a very high amount, and incompatible with the state of her publick funds; and finding herself exhausted, and equally in want of money and of troops, being jealous besides, and uncertain of the fidelity of the inhabitants, who began to open their eyes on their unhappy and miserable condition, she was on the point of seeing them taken by us, or of abandoning them herself; it being impossible for her to defend them any longer with her own forces.

In a situation so dubious and critical, the republic finding no powers in herself to support any longer her interests in Corsica, she betook herself to foreign succours; and by means of a treaty concluded at Compeigne, the 6th of August of the said year, she obtained from his most christian majesty a body of French troops, destined to occupy the garrisons of Corsica for the space of four years.

His most christian majesty, when he sent these troops into Corsica, was pleased to grant us assurances, that they were not intended to make war on our own nation, nor to disturb the internal tranquillity of our people; but solely to guard the fortified towns, which they had received in trust, during the aforementioned time. And his majesty also declared his desire to employ this time of quiet, in establishing a solid and durable accommodation between us and the republic of Genoa; of which accommodation he should be the Guarantee, and should employ his good offices between us. And to this effect, he formally asked us by his minister, to offer a proposal in name of the nation, which should be communicated to the republic.

In consequence of this just and generous concern, we called together the grand council of the nation, and explained to them the gracious invitation of his most christian majesty. After which, we resolved with one accord, that we would offer no proposal of accommodation with the republic of Ge-

noa, but in conformity with the solemn decree which was issued by the general consulta of Casinca, in the year 1761, and confirmed by a public oath. The substance of which was, that the Corsican nation shall never accept of any proposals of peace with the republic of Genoa, if she does not agree, as preliminary conditions, to acknowledge our liberty, and the independency of our government; and doth not yield to us the few places in this kingdom, of which she is still in possession. If the republic shall agree to these preliminaries, the nation, in conformity with the aforesaid decree, will be disposed to adopt every proper and decent measure to preserve the honour and the interests of the republic of Genoa.

According then to this decree, the proposal asked for was drawn out and transmitted to the court of France, together with an humble memorial addressed to his most christian majesty, expressing the deepest sentiments of gratitude of all the nation and of the government, on account of the interest which his majesty took in the tranquillity and peace of our people; and our sincere and earnest desire to open every possible way to his royal mediation, in order to obtain so worthy an object. To this effect, we even pointed out and proposed in the said memorial, several measures as much burthensome to the nation, as proportionably conducive to render the accommodation advantageous and honourable for the republic: And in order that there should remain no doubt of the sincerity of our dispositions towards peace, providing our liberty and independence should be safe, we resigned ourselves without reserve, to the goodness and equity of the high mediator, as to the measures to be taken, for preserving the honour and interests of the republic, leaving it entirely to his pleasure to make the choice.

Our proposals could not but be acknowledged reasonable and just, and the impartial world, for the little that it may be informed of our past vicissitudes, under a foreign and tyrannical power, wanting both the will and the ability to govern us well, and when the present situation of our affairs is also considered, must think them such, nay, the sole and only proposals by which we could hope to obtain a solid

and sincere reconciliation. Nevertheless, the republic of Genoa, to whom our proposals were transmitted by the French minister, looked upon them with horror, and rejected them with disdain; and once more the mediation of his most christian majesty hath turned out to be fruitless and ineffectual.

We have thought it our duty, beloved people, to give an account of the motives, and of the event of this negotiation, to the end that we might make known to you, and to all the world our sincere dispositions to end the war by means of an honourable and stable accommodation, in conformity with the generous intentions of his most christian majesty: And that we might make known the constant and obstinate resolution of the republic, to eternise this war, without any hope whatever of a good conclusion, and with the sole view of shedding human blood, from a fit of hatred and revenge. From the long experience of thirty-seven years, she ought to be persuaded and convinced, that she has not force sufficient to subject us again to her dominion; and that we are more than ever firm and resolved, to maintain, whatever it may cost, the rights of our ancient liberty, which we have recovered with the effusion of so much blood.

Perhaps the republic may flatter herself, that she will be able to excite anew, amongst us, and in the internal part of this kingdom, the spirit of discord and sedition; and avail herself of our divisions. But besides the security which we have of the usual zeal of our people, and of their constant anxiety to sustain the common cause, we have, in the assembly of the grand council of the nation, been careful to take the most efficacious measures to prevent and render vain these pernicious designs of our enemies. And to this purpose, we are also to send the most exact instructions to all our magistrates, to the end that they may watch with all possible attention, over the internal tranquility and security of the kingdom, and may also confirm still more, the good understanding and harmony, which actually subsists between us and the French troops; continuing to shew them every mark of attention, and doing every thing that can contribute to their ease and conveniency; so that we may give the lie to the false and

artificial reports which have been lately circulated, by the emissaries of the republic, who have given it out, that a rupture is immediately to follow, between us and these troops, who have orders, as they represent, to proceed to hostilities against us, in case that all hopes of an accommodation with Genoa are at an end. Whereas, on the contrary, we have the most certain proof of the impartiality of his most christian majesty, and of his royal satisfaction with the opening given by us to the happy conclusion of a treaty.

In order then to undeceive our enemies, in their vain hopes of being capable to maintain the sovereignty of this kingdom, and to make them repent of their having neglected this opening for peace, it is necessary to put ourselves immediately in a condition to renew the war with greater warmth, at the termination of the four years fixed for the residence of the French troops in Corsica. This, beloved people, is the primary and important object which will occupy the conferences of the ordinary General Consulta in the approaching month of May. To this end then we give you notice, and we seriously charge you to elect as your procurators and representatives in this General Consulta, persons endowed with zeal and with love for their country, that with unanimous consent, and with the greatest efficacy, we may choose and determine upon the measures most proper for continuing with ardour the war, in the security that it will end with a happy success, and a total expulsion of our enemies from the kingdom. The good cause which we sustain, the weakness of our enemies, our courage animated with the love of our country, and above all, the Divine Assistance which hath ever so sensibly manifested itself for us, give us an assurance of every good end to our enterprizes.

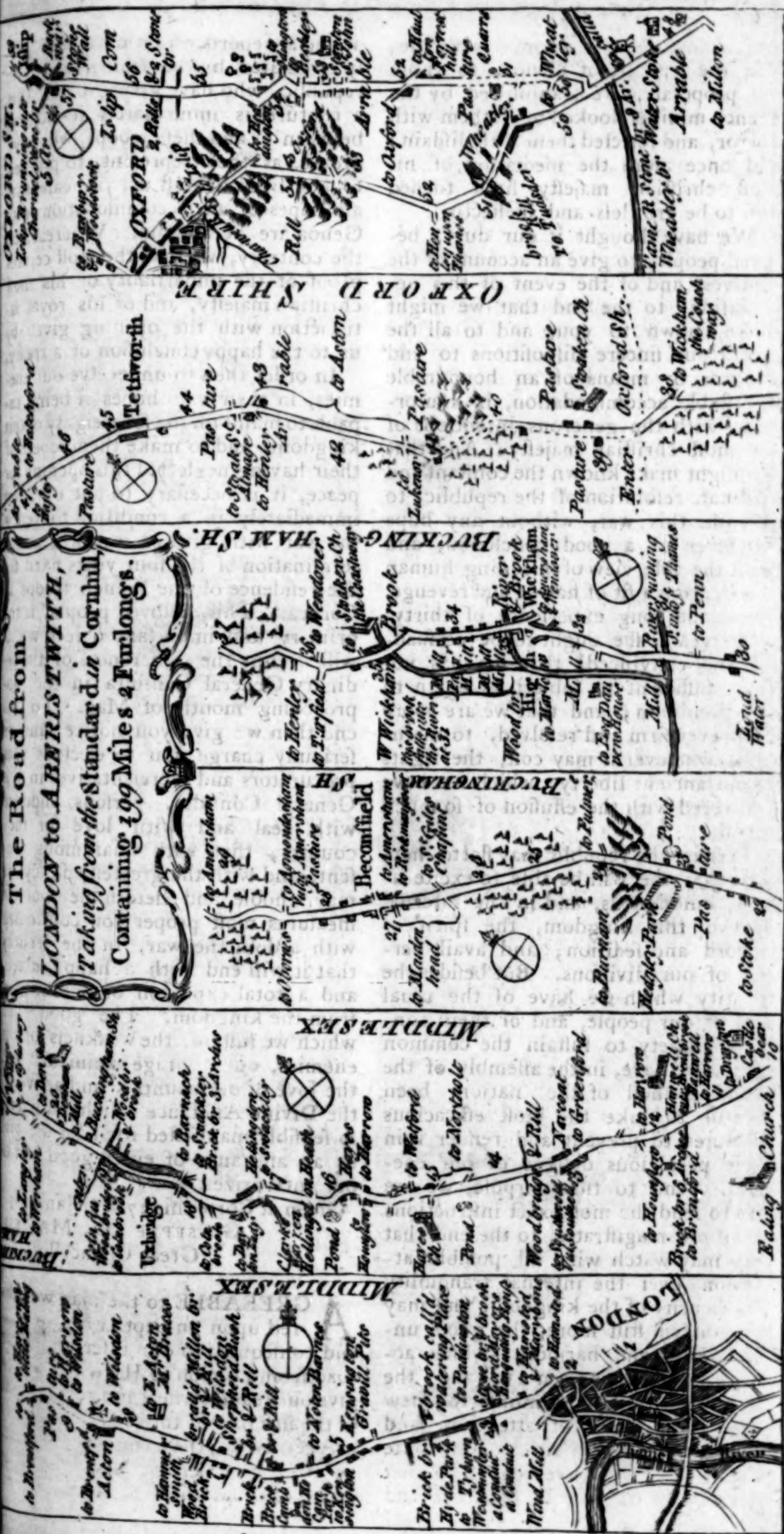
Given at Corte this 27th of Jan. 1767.

GIUSEPPE MA. MASSEI,  
Great Chancellor.

**A** GREEABLE to the plan we entered upon in Sept. 1755, p. 444 and consequent to our insertion, of the road from London to Harwich, we now give our readers a neat and accurate plan of the first part of the road from London to Aberistwith; the second part of which will be soon inserted, and followed by others of equal utility to our purchasers. The

**The Road from  
LONDON to ABERISTWYTH,  
Taking from the Standard in Cornhill,  
Containing 199 Miles 2 Furlongs.**

*Taking from the Standard in Cornhill,  
Containing 499 Miles & Furlongs.*





## The History of the last Session of Parliament, &c.

*The History of the Session of Parliament which began Dec. 17, 1765, being the fifth Session of the Twelfth Parliament of Great-Britain, with an Account of all the material Questions therein determined, and of the Political Disputes thereby occasioned without doors. Continued from our last p. 110.*

FROM this abstract the reader may see that though the ports therein mentioned may now be said to be open ports, yet they are far from deserving to be called free ports; for how can a port be called free, into which no foreigner can carry his ship on account of trade, without running the risk of forfeiting ship and cargo, unless he has previously consulted some man who has made it his business to be thoroughly acquainted with the numerous laws and regulations we have made relating to our trade and navigation, and to our customs and duties upon importation and exportation, by which a multitude of offences have been created and made highly penal, which in themselves are quite innocent. It is, indeed the duty of our custom house officers, when they go first on board a trading ship, especially a foreign ship, to inform the master of any danger he may, by his ignorance be led into, of incurring a breach of some of our penal statutes; but it is the interest of those officers to neglect this part of their duty, because they may thereby get an opportunity to intitle themselves to a rich seizure, and it is very dangerous trusting to any man's performing his duty, when it is his interest to neglect it.

I shall, for an example, take one of the clauses of this very act, meaning the tenth: Suppose that a rich foreign ship, after a long and raging storm at sea, is by distress forced into one of these ports at four o'clock in the afternoon: the captain or master might, very probably, think that the next morning would be time enough for him to wait upon the chief officer of the customs at that port, in order to report his ship, and to acquaint him, that he had not entered that port on account of trade, but was forced in by distress, and to repair the damage his ship had suffered by a violent storm at sea; and having been greatly fatigued, and without any rest or refreshment perhaps for two days before, therefore, after having received some

tide-waiters on board, and got his ship safely moored, he repairs to the next tavern, orders some hot supper for himself, and the like for his ship's company and their new guests the tide-waiters; and as soon as he has supped he retires to bed, where he sleeps sound till after six o'clock the next morning, when he is roused by a messenger from his ship, with the surprising news, that the chief officer of the port had come on board with a party of soldiers, and had made a seizure of ship and cargo, as being forfeited, on account of their not being reported within twelve hours after his arrival. Upon this he starts out of bed, hurries on his cloaths, flies away to his ship, represents his ignorance of the law, and the utter impossibility of his having been able to come at the knowledge of it, unless the officers they had sent on board, had been so just as to inform him of it, as it was their duty to have done. This he represents both to the officer of the port, and the governor of the island, and claims the benefit of the law of nations, perhaps also of the treaties subsisting between the two nations; but to both the officer and governor with the same effect: all the answer he could obtain from either was, that the ship and cargo was forfeited by express statute: that they were obliged to do their duty; and that neither of them could give him any redress.

As there is no appeal appointed by this act, nor any power given to the crown, or to any officer of the crown, to pardon, or to mitigate the punishment of any offence, I doubt if the crown, or any court in England, could give this unfortunate foreigner any redress, according to the present doctrine, that the crown cannot in a particular case, even of the greatest necessity, dispense with the execution of an express statute; for to threaten the governor and the custom-house officer with being dismissed from their posts, in case they prosecuted this forfeiture, might be found to have no effect, as they might think their shares of such a rich for-

feiture of a value superior to the posts they then enjoyed, or any they could expect from the crown. And if we could not by our laws give redress to such an injured foreigner, I am afraid his nation would think themselves intitled to issue letters of marque and reprisal against us; for no nation can by any particular law of their own abrogate, or make void, a general law of nature and nations. One of the most sacred of which is, the giving of a safe retreat to a foreign ship in any sea distress.

It is so probable that some such case as this may happen, that this clause will, I hope, be soon amended by some future law. It was certainly necessary to oblige the master of every ship to make report within a short time after his entering any of these ports, in order to prevent his carrying on any clandestine trade; but then the chief officer of the port should have been obliged to demand a report, and to inform him of the penalty he was to incur, if he did not make it within such a time; and from the hour of that demand's being made, the twelve hours should have been made to begin: a warned man, they say, is an armed man, and consequently no master could complain of his suffering unjustly, if he allowed the twelve hours to expire before he made his report.

There are many other cases in which natives as well as foreigners may, by their ignorance, or inattention, be drawn into to expose themselves to heavy penalties, and this is of more dangerous consequence in America than it can ever be in Great Britain, because our commissioners have a greater influence over their officers, than our governors in America have over the officers of the customs in their respective colonies, and because the former have no share in any forfeiture or penalty that is to be sued for and recovered in Great Britain, therefore it may be expected that they will use their influence to prevent an officer's entering, or filing an information against any breach of the laws of the customs, when they are convinced that it proceeded from the ignorance, or inattention, of the offender, and not from any design to carry on a clandestine or unlawful trade: whereas if an offence be committed against any

of the laws of the customs in America, the governor of the colony where it happens, has generally a share of the forfeiture, or penalty, thereby incurred, and consequently it cannot well be expected that he should use his influence, if he has any, for preventing its being sued for and recovered, let the offence be never so accidental or innocent.

We may for these reasons justly say that, if the Dutch had never had in their dominions any free ports but such as these we have now opened in America, they could never have got such a share, or rather such a monopoly of the magazine and transport trade of Europe as they are now, and have long been possessed of. The magazine trade is that which is carried on in such goods as are variable in their price, but not perishable in their nature: the price of such goods is always well known to those merchants who have a general correspondence, and when any species of them comes to be sold at a very low price in every part of Europe, they import large quantities of them from those countries where they then happen to be sold at the cheapest rate: these they store up in large magazine houses which they have provided for the purpose, and there they preserve them in a most curious and careful manner until a scarcity happens in some part of Europe, when they export them to that country where they are sold at the highest price, and by this means they make an advantage, which does more than make good not only the expence they have been at in purchasing, importing, and preserving them, but also an interest for their money above any they could have safely made by lending their money at interest in the country where they reside.

From the nature of this trade it is evident that no man can think of engaging in it, if he lives in a country where the legal, or natural interest of money is high, or where there are high duties to be paid upon the importation or exportation of all sorts of goods. The Dutch had, by our assistance, such great success by sea, in the war against Spain, for many years after the first establishment of the republick, that it soon brought the natural interest of money to be near

lower than it was at that time in any part of Europe, and in the first establishment of their republican form of government, they took care to make all their ports not only open but absolutely free, so that all sorts of goods might be imported and exported, by foreigners as well as natives, without any trouble, and without any expence but a meer trifle, like what we call shore dues, or town custom; for instead of navigation acts, or any other sort of restraints upon trade or navigation, they took a more natural and a more effectual way of having a more than equal share of both, by carrying them on at a cheaper rate, and at a less profit than any of their neighbours could or would do; by which means they soon beat the Hans towns out of the whole of the magazine and transport trade of Europe; and as multitudes of protestant manufacturers from the Spanish Netherlands took refuge among them, they soon got by the same means a great share of the woollen and linen manufacture from that unfortunate country.

In this last trade indeed, especially that of the woollen manufacture, we were enabled by our native produce, and by the taxes we had imposed upon the exportation of that produce, to come in for a share with the Dutch; but as to the magazine and transport trade of Europe we never could have had any share of it. If it had not been for our navigation act, we could never have had any share of the magazine and transport trade even of our own colonies in America. Our tax called tonnage and poundage was of itself alone sufficient to preclude us from having any share of the magazine and transport trade, either of Europe or America; for a shilling in the pound value upon importation, and another upon exportation, amounts to 10 l. *per cent.* upon the whole of the venture, which exceeds the profit that any man can reasonably expect upon an average in either of these trades; and as to the magazine trade, the high interest of money in this country always prevented any of our people's ever thinking of it, even with respect to those goods that were of our own home produce; because a man can probably make more by selling the produce every year at the market price, and lending the

money as soon as he receives it at common interest, than he can by putting it up in a magazine, in order to wait for a better market; as the interest of the money necessary for erecting and properly fitting up a large edifice for storing and preserving such goods, many of which are very bulky, would in such a country amount to a large sum yearly, and consequently be a greater annual expence than such a trade can bear; and therefore it cannot be expected that in this country, whilst our people have so ready a way of getting an interest of four or five *per cent.* by employing their money at interest, or in our public funds: I say it cannot be expected that any private man will be at the expence of erecting magazines necessary for the magazine trade, or even for preserving his own produce for such a long time as might often be necessary for preventing his being a loser by such preservation.

But if our three *per cent.* public funds should come to sell at 110 l. or 120 l. *per cent.* which it is certain they would do in a few years, if our sinking fund should be regularly and religiously applied every half year to a proper use, that is to say, to the paying off every half year a million, or even 750,000 l. of the principal of our public debts, the natural interest of money would fall below 3 l. *per cent.* consequently the legal might be reduced to that interest; and if the importation and exportation of all goods, not prohibited, were made quite free, by ordering all imported goods to be warehoused, and not to pay any duty whatsoever, until delivered out for home consumption, many of our own people would be not only enabled but compelled to engage in the magazine and transport trade, the fisheries, and some other sorts of trades, wherein the adventurers cannot reasonably expect an annual profit of above 4 l. or 5 l. *per cent.* and I say that many of our people would be compelled to engage in such trades, because they could not find any other way of making above two and a half *per cent.* yearly of their money, if our three *per cent.* public funds should come to sell for 120 l. *per cent.* Whereas, at present, if a person has but a thousand pounds to his fortune, he may make a shift to live idly upon the legal interest of it, and if he is

bred to any sort of trade, it is always to one of that sort by which he may reasonably expect to make more than 5*l.* *per cent.* of his money, and may have a chance of amassing a great fortune; yet it is certain that those trades in which a small profit only can be expected, are the most beneficial to a nation, because they increase the number of its industrious people, without increasing its luxury, and consequently increase the annual profit of the nation, without increasing its annual expence; but for encouraging, and even for enabling the people to engage in such trades, great care must be taken to keep the conveniencies as well as the necessities of life at as low a rate as possible; for the masters in every sort of trade must have some of the conveniencies as well as the necessities of life, and those who live by a trade in which they cannot expect to make above 4*l.* or 5*l.* *per cent.* must either have a large fortune, or they cannot spare to pay at a dear rate for the most usual conveniencies, therefore to enable numbers of people to engage in it, which is the only way for having it carried on at as small a profit as possible, care must be taken to enable people of small fortunes to engage in it.

The reducing of the interest of money from 5*l.* to 3*l.* *per cent.* would alone be sufficient for inducing numbers of our people to engage in the magazine trade, so far at least as relates to our own native produce, especially that of corn; for from the whole tenor of our history we may observe, that the great rise in the price of corn has generally happened a little before harvest. Of this the *Chronicon Preciosum* has recorded two remarkable instances; for in the year 1557, wheat sold before harvest at 2*l.* 13*s.* 4*d.* *per* quarter, and soon after harvest fell to 5*s.* *per* quarter; and in 1574, the price of wheat rose to 2*l.* 16*s.* *per* quarter before harvest, and soon after harvest fell to 1*l.* 4*s.* *per* quarter. In short, the price of this commodity is so various, that a man could seldom fail of making more than the legal interest of his money, either by the home or the foreign market, if he had a large magazine house well guarded against vermin; by which corn suffers so much when kept standing in ricks without doors, that many of our rich

farmers would erect such a magazine house as would contain at least one year's produce of his farm; so that our industrious poor would seldom, if ever, be exposed to that distress into which they are now often brought, either by a bad harvest, or by too great an exportation; and by paying off yearly two millions, or 1,500,000*l.* of our public debts, we should soon be able to disburden our foreign trade from the old subsidy, or that part of the old subsidy, which is still kept remaining upon all imported goods, that are afterwards exported, by which our people would be enabled to engage in both the magazine and transport trade.

After this we could soon begin with abolishing some of those taxes which now lie so heavy upon our industrious poor, and increase the expence of living both of the poor and of the rich, without diminishing the sinking fund, or disabling ourselves from paying off every year at least 1,500,000*l.* of the national debt. By such taxes I mean the salt duty, the duty upon soap, the duty upon candles, and the duty upon hides or leather, all of which duties are raised by that bane of public liberty called an excise. Of all these respective duties I have been at the pains to calculate the medium of the gross and net annual produce for five years, taken from an account presented to parliament in 1737, and consequently is as authentic as any such accounts can be supposed to be.

The account of these mediums stands as follows:

	Gross Produce.	Net Produce.
Salt	463,508 <i>l.</i>	164,961 <i>l.</i>
Soap	170,272	154,448
Candles	153,168	137,959
Hides	196,025	167,275
Total	982,973	624,643

In the salt account the deductions from the gross produce on account of drawbacks, &c. which at a medium amount to near 275,000*l.* *per annum*, is stated different from the deductions on account of the charges of management, which at a medium amount to near 24000*l.* *per annum*; but in the other articles there is no difference made between these two sorts of deductions, consequently we cannot tell how much either of them amounted to yearly at a medium.

medium: but whatever the amount may be, the whole of all the deductions on account of the charges of management must be paid by the people of this island; and though the drawbacks be repaid, or allowed to exporters, yet they contribute towards increasing the price to the home consumer, and are a great burden upon our foreign trade, by the trouble and expence they occasion to the merchant exporter; therefore the whole of the gross produce must be considered as a burden upon our people, or upon our trade, and that upon our people alone must be reckoned to amount to about 700,000 l. *per annum*, including the charges of management.

Of all the numerous taxes paid by the people of this island, I reckon these four the heaviest upon the poor, and of the most pernicious consequence to our trade, our navigation, and our manufactures, as most of our subsidies upon goods exported are now taken off, except that part of the old subsidy which most ridiculously seems still to be thought sacred. And of these four the salt duty is certainly the worst on many accounts, particularly that of its preventing the improvement of our lands, as salt is known to be one of the best manures that can be laid upon most sorts of soils. This tax has always been deemed so pernicious that it was once abolished, but revived again the very next year by a late famous minister, under pretence of easing our landholders by a reduction of 1s. in the pound of the land tax, but really because he found he could not spare this fund for corruption; and by looking into the Parliamentary Debates of the year 1732, our readers may see, that the revival of this tax was then generously and warmly opposed by most of our great landholders, though they were the only landholders that could reap any selfish and immediate benefit from substituting the salt duty in the room of 1s. in the pound land tax; for it was then demonstrated as clearly as any thing can be by figures, that the increased expence of a gentleman's supporting his family, occasioned by the salt duty, would, to every gentleman of 400 l. a year, or under, amount to

more in three years, than he could save by reducing a shilling in the pound of the land tax for one year\*.

And as in our present circumstances we cannot reduce a shilling in the pound of the land tax for any one year, without taking 500,000 l. from the sinking fund, and applying it to the necessary annual service, instead of applying it, as it ought to be, to the paying off so much of the national debt, and abolishing some of those taxes that now lie so heavy upon our trade and manufactures, as to threaten them with that ruin which is now apparently otherwise unavoidable; consequently the nation must for three years continue subject to the salt duty, for every one year in which we reduce a shilling in the pound of the land tax: I say it must continue so for three years longer than it would have continued, had the sinking fund been duly applied to its proper use; therefore it is as demonstrable as figures can make it, that every gentleman whose land estate does not exceed 400 l. *per annum*, or his posterity must be losers by any reduction of the present land tax; and surely it cannot be said, that any landholder, whose land rent exceeds 400 l. a year, is an object that stands in need of national compassion.

This, I say, is as demonstrable as figures can make it, and must appear to be so to every gentleman that will read and impartially consider the debate I have mentioned, which happened in 1732. And yet if such a reduction of the land tax should ever be proposed, either by a cunning ill designing minister, or by an artful opposition, I make not the least doubt of its being zealously adopted by many even of our small landholders; but they must either be such as are in necessitous circumstances, and are therefore glad of being able to save 5 l. in their own pockets, at the expence of their posterity, or they must be such as have a small freehold of their own of 50 l. or 100 l. a year, and are in possession of a large leasehold, for which they pay a rent of 1000 l. perhaps 1500 l. a year, beside being obliged by their lease to pay the land tax whatever it may, during their lease, amount to, which is now the case of many of the great far-

\* See in Lond. Mag. for 1732, Mr. Pulteney's speech upon that occasion.

mers in England; and we cannot wonder at such men being zealous for reducing the land tax, because their posterity may not have such a leasehold in their possession, and consequently they will every year during the time of their lease get more by the reduction of the land tax than their posterity can lose by a three years continuance of the salt duty.

But whatever these small landholders might do upon such an occasion, it is to be hoped, that most of our great landholders would behave with the same generosity and publick spirit as they did in 1732, especially as it is now become more apparent, that the ruin of our trade and manufactures will be the certain consequence of the continuance of our present taxes upon trade, and upon the necessities of life, for any great number of years: whereas, if care be taken from henceforth to apply the whole of the sinking fund every half year to the paying off so much of the principal of the national debt, and consequently extinguishing a proportional part of the interest growing due half yearly to the public creditors, we should, at the end of ten years, be able to abolish every one of the taxes I have before particularly mentioned, without reducing the sinking fund below two millions a year; for as it appears by the 23d resolution of April 21st\*, that the sinking fund now amounts to 2,150,000 l. *per annum*, every year's payments, during that period of ten years, would make an addition of 64,500 l. to its present produce, and by the tables of compound interest we may easily compute, that such an annuity would in ten years amount to 667,255 l. so that the annual produce of our sinking fund would then amount to 2,817,255 l. and 817,255 l. *per annum*, is more than we should lose by abolishing the duties upon salt, soap, candles, leather, and that part of the old subsidy now retained upon goods exported.

From these consequences, when duly considered, one may be excused to say, that if any even our greatest landholders should be for any reduction of the land tax, and replacing that reduction by an incroachment upon the sinking fund, they must either be such as have very little regard for their

country or their posterity, or they must be such as have embraced a doctrine in politics I have often of late years heard strenuously supported and boldly inculcated, which is, that public credit is of as dangerous consequence to a nation as private credit would be to an infant or person under age; for if such persons had any private credit, they would waste their substance, and run so much in debt, for the sake of pleasing their fancy, that they would at last have nothing left for supplying their necessity; and the people, they say, of every country have their fancies, and are as violent in the pursuit of what pleases their fancy as infants can be; therefore the creditors of both ought to be upon the same footing. Gentlemen who have embraced this doctrine must of course think, that the best thing this nation could do would be, to shut up the Exchequer, as was most scandalously done in the reign of Charles the second, whose creditors, every one knows, never received a shilling of their principal, though that king was so just as to grant them letters patent for their principal with 8l. *per cent.* interest until the whole was paid out of the hereditary excise, but a stop was probably put to the payment of either, after the revolution, until at last the parliament interposed and in the 12th of King William, established a fund for paying them 3l. *per cent.* interest upon their principal sums mentioned in their said respective letters patent, redeemable upon payment of one moiety of that principal†.

The renewal of such a scandalous practice would, indeed, put an end to public credit for this generation at least, but it would be a most dangerous experiment, as we do not know how soon we may have occasion for public credit, even for our own immediate defence; and as it is in public life the same with what it is in private life, a nation must shew that they are not only able but willing to pay their debts; both which cannot be said of this nation, if we abolish or even diminish any of our present taxes, by incroaching upon our sinking fund whilst our three *per cent.* sell at less than par. I may almost say, that it would not be just to do so, for can any

\* See our last vol. p. 665.

† See act 12, Will. III. chap. 12. clause 15.

any one pretend to say, that a public creditor who is obliged to sell 1000l. he has in our three *per cents* would not call upon our government for his money, if he thought by so doing to get the whole of his money, rather than sell it in the alley at twelve *per cent* discount? and I may the rather say so, because I am convinced, that a due application of the whole of the sinking fund for four or five years, would raise all our public funds to par at least.

We might then, indeed, make a little more free with our sinking fund, without giving any public creditor a just cause of complaint; and I have shewn that in five years more we should be able to abolish five of those taxes that lie heaviest upon our trade and manufactures, without reducing the income of that sacred fund below two millions *per annum*. Beside the advantage this would be of to our trade and commerce in general, it would be an annual advantage to every landholder in the kingdom, whose estate does not exceed 400l. a year, which would be equal to a reduction of one shilling in his land tax; because, by the abolishing of the duties upon salt, soap, candles, and leather, he would save at least as much in his expence of house keeping, as he could save by that reduction, as must be evident from what was upon a former occasion demonstrated, with regard to the salt duty alone\*.

[To be continued in our next.]

*An attempt to explain the Words, Reason, Substance, &c. (Continued from p. 122.)*

ALEXANDER had brought, in his train to the council, a young ecclesiastic of Alexandria named Athanasius, who by his forwardness and a ready knack at disputing, made a great figure in supporting the opinion of his patron: and Alexander dying, in a little time, Athanasius was chosen to succeed him, who with the warmest zeal, opposed Arius and all his followers ever after. And now it was that Athanasius and Arius took the lead as the chiefs in these fierce contentions. But how shall I proceed in the dismal story! O that we could draw an impervious veil over all the

dreadful scenes that follow, and hide for ever from the eyes of men those, excommunications, imprisonments, confiscations, banishments, insurrections, murders, massacres and tortures brought on christians by one another, for not understanding and professing what all parties acknowledged could not be understood. But since these things are so well known to the world that they cannot now be concealed, I will just relate so much of them as is necessary to bring me to my proposed point, viz. to shew how the word PERSON came to be brought into these disputes.

Neither in the council of Nice, nor at any time before, had there any proposal been made to acknowledge the consubstantiality of the Holy Ghost with the Father and the Son. On the contrary, several bishops who subscribed the Nicene Creed, and particularly the great Eusebius bishop of Cesarea, after this expressly calls the Holy Ghost one of the creatures that were made by the son. But Athanasius that he might complete his Trinity, was the first who ever asserted that the Holy Ghost was of the same substance with the father and the son, and introduced the phrases of *μία ὕλη* one essence, and *τρεις ὑποστάσεις* three substances, which strange language gave great offence even to many of his own party. He behaved himself so indifferently, to say no worse, in the exercise of his episcopal office at Alexandria, that many complaints were soon brought against him: and in the year 331 he was cited by the command of the emperor to appear before a synod of bishops to be held at Cesarea in the year 334, to answer these complaints. But he did not obey this citation. Upon which the next year, 335, Constantine ordered a council to be held at Tyre, and Athanasius to be cited before them afresh, to clear himself, if he could, of the crimes laid to his charge; and he wrote to Athanasius, at the same time, that he should not fail to come there; and expressed himself in such terms as shewed that he was highly displeased with his conduct. And here I must observe that all the accounts we have of Athanasius from this time are taken from his own writings and those who have copied from them:

\* See before, p. 163.

them: Philostorgius, and other historians of the Arian Party, have been either destroyed, or else lye now so closely secreted and concealed in the present libraries, that we only see Athanasius's actions are represented by himself, always in the best light, and his prosecutors always in the worst. I shall therefore now only mention a few bare matters of fact which he himself hath informed us of, and leave the reader to make his own reflexions upon them. He came to the council of Tyre, attended by a great number of Egyptian bishops in his train. Here he was accused of many crimes of which he says he was quite innocent; but acknowledges that the council were so cautious of passing a rash sentence against him, that they sent a committee of themselves all the way into Egypt, to enquire upon the spot, concerning some facts which were said to have been committed there. He says indeed this committee was composed of his enemies and that he withdrew from Tyre before they returned, and acknowledges, that upon their report to the council, he was condemned and deposed from his bishopric. He fled to Constantinople and desired to be heard by the emperor; but he would not see him. And all he could obtain was, that Constantine wrote to the bishops of the council to come to court to give him a particular account of this whole affair. Upon this they sent six bishops to lay their proceedings before him: and when they came they accused Athanasius of other crimes beside those that were judged in the council. All which exasperated the emperor to so high a degree that he immediately banished him to Trier a city in Germany; and here he remained till the emperor's death. But while the council of Tyre was sitting, Constantine ordered the bishops who composed it to repair to Jerusalem, to the dedication of a magnificent church which he had erected there. When they had performed this office they held a council in that city, in which they absolved Arius and his followers from the sentences which had been pronounced against them at Alexandria and elsewhere, received them into the communion of the church, and wrote a synodical letter to the Egyp-

tians and Alexandrians wherein they inform them, that they had received Arius and his party, since they were satisfied that their doctrines were *very orthodox*.

Constantine, soon after the council of Nice had shewn great countenance to the Arian party, and in the year 337 was baptized by Eusebius bishop of Nicomedia, who had all along been the chief defender of Arius and his opinions. Upon this emperor's death, the empire, according to his will, was divided amongst his three sons, who, by mutual agreement, recalled all the bishops that had been banished by their father to their several sees; and then Athanasius returned to Alexandria. But he was soon after accused by his enemies to Constantius the emperor of stirring up sedition in the city, of imprisoning and severely using many innocent people, and of selling, for his own use, the corn which the emperor had given to be distributed amongst the poor and widows of Alexandria. Upon these accusations Constantius wrote a very sharp letter to Athanasius, who thereupon got together a synod of Egyptian bishops in the year 339, and they all testified for Athanasius's innocence in these particulars. But this did not preserve him from prosecution: for the emperor called a council at Antioch in the year 341 to judge of Athanasius's case: and the first thing the council did was to depose him again, and consecrate Gregory of Cappadocia bishop of Alexandria in his stead; and they then made and subscribed a new creed in which the offensive word (*Homousios*) was quite left out. Athanasius now finding his case hopeless—Deprived of his bishopric, and another in possession of it, formed a most desperate resolution, unworthy of a christian bishop, and which hath had the most fatal consequences. He appealed from the council of Antioch and the emperor, to Julius bishop of Rome—fled to that city, and put himself under the protection of that prelate. Julius highly delighted with this event, as it was an acknowledgment that his jurisdiction is above all others, most gladly received him and his appeal. And this laid the foundation of the papal supremacy, upon which hath been built such a superstructure of dominion

minion, of doctrines and worship, as hath astonished the thinking world ever since. Now Athanasius was highly censured, and dignified with the title of saint. His opinions must be defended to give the better pretext for defending his person; and so the Athanasian Homoeousian doctrine, which had been condemned by the eastern bishops, at the same time with Athanasius himself, must be taken up at Rome as the great pretence for defending the much injured saint.

Thus things stood in the year 347, when the Emperor Constans who governed the west, and his brother Constantius who ruled in the east, vastly scandalized at the unchristian disputes which had prevailed so long in the christian church, resolved to join in putting an utter end to them: and for this good purpose they summoned a council of the bishops from both their dominions, to be held at Sardica, a city of Illyricum. And hither they all repaired. And now I believe the christian reader will expect that these good and learned men, being called together for so good a work, encouraged and supported by the good emperors, will certainly apply themselves to heal those dangerous wounds which former dissensions had made. How they did this will now appear. The eastern bishops who had deposed Athanasius, and some others, proposed, before they would go upon any other business, that the sentences which they had passed upon these offenders should be acknowledged by the whole council as just, and they be excluded from all ecclesiastical communion. The western bishops, most of them strongly attached to Julius bishop of Rome, refused to agree to this proposal. The eastern bishops, perceiving by this refusal that their authority and jurisdiction were to be called in question by the pope and his party, retired from the city of Sardica to Philippopolis in Thrace, and there held a council, which they called indeed the council of Sardica, because they had been summoned to that place, and the council began there. And from Philippopolis they wrote a letter, which they sent from Sardica, addressed to all the bishops of the world, in which they exclaim against Athanasius and some others, and represent them as

the wickedest rogues living. They declare that they cannot join with the bishops in the west, because they had received into their communion those bishops who were deposed in the east: and upon account of this violation of their authority they excommunicated several of the western bishops, and amongst the rest Hosius the president of the council, and Julius bishop of Rome. They complain that the whole world was turned upside down, and the whole church disturbed for the sake of one or two turbulent wicked fellows. They accuse the bishops of the west of arrogance; and severely reprove them for endeavouring to establish a new law, by taking the liberty to examine over again what had been determined in the east before. They observe that the ancient discipline of the church is contrary to this practice; and that the judgments given in the east ought to be confirmed in the west, as those of the west were received in the east: and they prove this rule by several examples. Lastly they add their confession of faith, without the word homoeousios. This epistle is inscribed particularly to Gregory bishop of Alexandria, to Amphion of Nicomedia, some others, and to all the bishops of the world. While these things were transacting at Philippopolis, the western bishops at Sardica were not idle on their part. They determined that no alteration should be made in the creed of the council of Nice. They acquitted Athanasius of all the sentences pronounced against him, and restored him to the communion of the church; they excommunicated and deposed, in their turn, eight of the eastern bishops, who were most active in the council at Philippopolis; and they confirm to Julius, bishop of Rome, the power of receiving appeals from all parts of the world. These contentions amongst the bishops necessarily produced many tumults amongst the people especially at Alexandria, in one of which many were killed on both sides, and amongst the rest Gregory the bishop. Constantius who had conceived a great dislike to Athanasius, and accused him as the author of all the mischief, was very desirous to have him condemned in the west as he had been so remarkably in the east, and therefore when he

was master of the whole Roman Empire by the death of his brothers he assembled a council, in the year 353 at Arles in France, of the western bishops only: and hither the pope sent for legates, Vincentius bishop of Capua, and another bishop of Campania, Marcellus; and here, after a long hearing, all the bishops, and, amongst the rest, the pope's legates themselves, subscribed the condemnation of Athanasius, Paulinus of Trier only refusing, who for this reason was sent into banishment.

**W**E have already given some account of the late dispute between the French court and the little republic of Geneva\*, and as nothing can more clearly shew that no sort of submission, which is not in its nature absolute, can have any effect upon that court, we shall give our readers the following papers, which have been published upon that occasion.

As the inhabitants of that free and independent city have long had a great correspondence with France, and are probably considerable gainers by their trade with that kingdom, they were willing to gain a reconciliation with his most christian majesty, if it was possible, without an absolute surrender of their independency: with this view, they, on the 30th of January last, presented the following submissive declaration to M. Hennin, the French resident in that city.

"Most illustrious lord,

**T**HE representing citizens and burghers, overwhelmed with sorrow to have incurred the displeasure of his most christian majesty, and deeply afflicted at the thoughts of the evils which may thereupon befall this republic, implore your generous interposition **TO SAVE THEIR COUNTRY!**

When we consider with what reluctance, against the feelings of his own heart, his majesty (whose goodness is so much celebrated) must have determined on withdrawing his benevolence from us, we cannot doubt but we are in the wrong, though even our consciences should acquit us. Yet, we

humbly intreat his majesty's condescension to look upon us in the light of *plain citizens*, and to cast an eye of pity on the circumstances attending our errors.

We are unskilled in the proper manner of addressing the ministers of kings: and from being too numerous to meet together frequently, we perceive but late what we should do. Though unanimous in our sentiments, we are often divided on the manner of expressing them: and thus whole days are spent without coming to any resolution, till, at length, we were obliged hastily to determine on things, which had been better done with more reflection. We shall not, therefore, attempt to vindicate our manner of expressing our sentiments to the illustrious plenipotentiaries of guarantying powers. Yet we beg leave to assert, that our intentions therein, as well as in relation to the magnificent council, have ever been upright, and conscientious.

Each of us, and more especially our deputed commissaries†, have ever entertained the profoundest veneration, and liveliest gratitude, for his majesty; whatever may have appeared contrary to these our real sentiments, either in the public papers, or in anonymous writings, we do disown, and utterly disclaim a prior knowledge of. We are so intimately convinced of our continual want of his majesty's high protection, that we could not wilfully expose ourselves to the losing of it, at the very time that our unhappy dissensions rendered it more than ever necessary. On the contrary, if any the least patriotism be granted to us, we must ever have wished for a continuance of the king's favour to this republic, without which it cannot flourish.

From your so honourably discharging the duties of your high office, you are enabled, most illustrious lord, to judge how much lenity and forbearance we stand in need of; and we trust that you will not refuse your helping hand to a republic, for which you interested yourself so warmly at your first coming hither. 'Tis yours to alleviate our regret to be unable to ex-

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What a glorious day would that be for us, in which his majesty at once should forgive our involuntary errors, and restore us his precious favour! What our raptures, if that same day should prove the harbinger of a return of peace, mutual confidence, and harmony betwixt all the members of this distracted country!

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It would have been much more agreeable to me, gentlemen, to have experienced marks of your confidence, every time that I have endeavoured to prevent your errors, than in this moment, when you begin to atone for them: but it is my duty to labour to hasten the happy day, wherein all things here

shall be restored to order; and you will ever find me disposed to second your efforts for accomplishing that salutary end, when I shall have reason to believe that the pure love of your country is the sole passion with which you are actuated."

But they soon found themselves disappointed in their expectation; for Mr. Hennin, the last month, communicated to them the following letter he had received from the duke de Choiseul, the French prime minister, dated March the 12th.

"You may, sir, make known to the representatives, that the court is much displeased at your receiving from the hands of commissaries a piece so essentially defective as to express nothing to the purpose, and in which they are so daring as to offer a testimony as false as that of their conscience to attest their innocence; which amounts to taxing us with injustice: that you are absolutely forbidden to receive any thing for the future on the part of the representatives: that, furthermore, it is not by empty words and fruitless proceedings that they can hope to soften his majesty, justly incensed at all the manœuvres of some amongst them, whose pernicious counsels they are so weak as to follow: that whilst their blindness subsists, and they continue to give their confidence to people guided by passion and private views, who, in many seditious writings, have had the temerity to calumniate the generous and beneficent intentions of the mediators, his majesty shall regard them as all alike culpable of the same plots and designs: that they ought to know what they should do to induce his majesty to restore them to his good graces; and that it does not belong to you to give any advice or counsel."

The behaviour of the French court upon this occasion is a fresh proof, how imprudent it is in a free and independent state to invite any neighbouring state, or prince, to guaranty any regulation they think fit to make amongst themselves; for from thence that neighbour acquires a title to intermeddle in all their state affairs, under pretence that what they have done, or resolved on, is contrary to, or inconsistent with, the regulation which he has guarantied; which title he will certainly make use of, as often as he

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finds it for his own interest to do so, but if otherwise, he will give himself no concern about any alterations they may please to make: in the former case, his guaranty may prove their destruction; in the latter his guaranty can be of no signification.

*An Essay on Pleasures. From Letters between Henry and Frances.*

**I**N the Series of Letters, between Henry and Frances, there is the following passage—"In the latter part of the comment, upon the fourth epistle, of the fourth book, of Orrery's Pliny, there is a very just observation, that it is *absolutely necessary for us to be as wary in the choice of our Amusements, as of our studies.* For which reason, I have often thought, that there wanted extremely such an officer to be established in all states as a General Reveller, who should prescribe, and preside over, the amusements, pleasures, and diversions, of all ranks, all professions, and all ages of men, even from their childish years; which would certainly be an institution of admirable service to mankind\*."

This thought has frequently occurred to me, since when I have observed, that, for want of some fit President of Pleasures, people of different tastes, passions, capacities, and ages, have been promiscuously hurrying after the same pursuits of entertainments, carried away by the meer vogue of fashion, more than the impulses of their own genius.

From the deficiency of a right Education, if I may so speak, in this very material article, I have known an affluent fortune to become an incumbrance, a disposition to gaiety lead to dullness, and a social temper betray to vice. For want of proper directions, in this particular, I have seen one man yawning at a comedy, till he has cracked his jaws, while his next neighbour has been laughing, till he has burst his sides. I have known people fatigued with pleasure, and sated without enjoyment; and then, according to the still greater mistake of disappointed minds, not knowing how to fill up the measure of their time, be-

take themselves to drunkenness and debauchery.

There is a great variety among the brute creation; even those of the same species, differing from each other, as much as from animals of another genus. To instance, in dogs—The fox-hound, the beagle, the greyhound, the setter, the spaniel, the water dog, the terrier, &c. have mostly their distinct objects; and, even where the quarry is the same, the method of pursuit, in each, is different; and agreeable to this distinction, sportsmen make use of various methods of training up these several animals.

There are as separate natures and geniuses among mankind—But preceptors do not pay the same attention to their charge, that huntsmen do. There is an equal course of studies, dictated to unequal capacities; and, with regard to the dangerous and important article of entertainment and pleasures, the helpless pupils are left to chance, to pick them up from the common route, without choice, assortment, or adaption.

I would therefore advise the projection of a certain *scale of pleasures*, graduated according to the different degrees of vigour, sense, taste, education, and intellect, from the lowest state of activity and reason, to the highest excellence of liberal accomplishment; which I would do, by rating the human powers of body and mind, at a certain assumed number; suppose forty; which I would divide into as many portions as should be contained in that number; and, to each gradation on the scale, I would apportion proper recreation, amusements, and pleasures, giving athletics the lead, in this progression, as the lowest degrees, beginning with Scotch-Hop, Foot-Ball, Cricket, Tennis, Wrestling, Fencing, Hunting, &c. proceeding next to shews, and spectacles, commencing with *You shall see, what you shall see*, Sadler's Wells, the machinery and grimace of pantomimes, with the gaudy scenery of puppet-shews and operas.

Then the scale should rise, by degrees, to Musick and Dancing; thence to the Sock and Buskin; crowning the Apex with social friendship, exercised

\* Letter CLXXIII, second edition, last paragraph but one.

in classic philosophic converse—*Dulce sodalitium*! as Martial styles it, or *convivium*\* *liberale*, according to some other writer; for, as Cicero observes, upon this latter expression, it is in a communication of this sort, that life is most truly enjoyed—*O noctes, cœnaeque Deum!*

Besides the subjects of these departments, there would frequently occur some miserable examples of persons too unwieldy, or infirm, to take the diversion of country sports, or rural recreation; totally unskilled in the liberal arts, or exercises, and also incapable of the advantages or amusements of conversation or literature. These, being an anomalous class of uneducated gentry, not marked upon any one degree of the scale, I would appropriate such pleasures and enjoyments to, as are likewise out of the series of my purposed revels; namely, *cards* and *good cheer, epulations, computations, not convivial joys.*

But to consider this topic in a higher light. The Athenians had such a sense of the great efficacy of national sports, with regard to the manners and morals of a people, that they first put the theatre under proper regulations, and then appropriated a considerable fund, so peculiarly to it, that they made it death, by an express law, for any member of the commonwealth, to propose the alienation of that revenue, even on the most pressing exigencies of the state.

The French, who seem to have studied human nature with more attention, than any other of the European nations, pay a particular compliment to *manners*, by styling them *les petites morales*; but this expression falls short of my opinion in this matter; for, as all politeness owes its merit to an implication of the more philosophic moral, I should rather chuse to denominate good-breeding *les parfaites morales*. Virtue is like coin, to which morals give the *weight*, but manners the *stamp*, that makes it current.

Morals are taught in schools; manners are only to be learned in the world: and as upon that great theatre, Pleasure has the most powerful effect upon the mind, a judicious regulation

and adaption of this ruling passion, and governing principle, is absolutely necessary toward the accomplishment of a liberal education.

Politeness not only adds a zest to the most refined pleasures, but gives a relish even to the most sensual enjoyments; and I have conceived an advantageous opinion of the good-breeding of the Romans, from the gallant address of Horace, Catullus, Tibullus, Propertius, and many others of the classics, which may be observed in their writings, even to their *filles de joye*.

I remember a friend of mine, who had a certain delicacy in all his pleasures, happened once to have an engagement with a lady of some condition, but of *remiss chastity*, and told me had quitted her, because she used often to disgust him, by hinting at her former amours; and concluded, with this expression—“In some things there is a pleasure in deceiving one’s self—I used always to address her with the reserve of a lover, but she would still answer me with the frankness of a courtesan. My morals are free enough for a *ruelle*, but my manners not gross enough for a *bagnio*.”

I do not design, by mentioning such a subject, to give the least encouragement to a profligate course of life—I mean only to hint, that though men should happen to be libertines sometimes, they ought always to conduct themselves with such delicacy, even in their most abandoned pleasures, as that, when they shall become reformed in morals, they may not continue still debauched in manners.

*An Essay on Entertainment. From Ditto.*

**M**ARCUS VARRO, in a treatise of the disposition and order of an elegant banquet, the choice, condition, and qualities of the guests, begins first with their number, which, he says, should not be less than the graces, nor more than the muses. They ought not to be many, that every person may have his turn to speak, as well as to hear. A large company is subject to noise and confusion; and a number of equals cannot be restrained within the

\* Convivium, from *convivere* to live together. Cicero prefers this Latin term, for a banquet, to the Greek one, *συμωσιον*, or a dancing-bout.

bounds of decency and respect toward each other.

Four things, he says, are requisite toward an elegant entertainment.—The guests must be of some quality, well-bred, and well-dressed: the place retired from public view, and all disturbances of passengers or business, where the company may hear nothing, but what proceeds from themselves: the time convenient, neither too late nor too early; for an early supper\* follows too soon upon dinner, and a late one breaks in upon our hours of rest, as well as the business of the next day: the apartment, attendants, and whole apparatus for the feast, rather neat, than fine; elegant, than rich; and the entertainment such as the invited may afford each in their turns.

The company should not be great talkers, nor too silent; but ingenious persons, knowing when to speak, and when to listen; rather facetious and witty than argumentative or rhetorical. Eloquence is proper for a senate, and disputation may be necessary at the bar; but a more concise expression, and quicker repartee, are fitter talents for familiar converse.

The guests should neither be all old, nor all young men; for the one talk of nothing but former times, *laudatur temporis ætati*; and the other only speak of present debauches or amours. Upon such meetings, the old should assume an air of youth, and the young ought to comport themselves with a *pro tempore* gravity; which will bring the extremes to meet, in an happy and social medium. A perfect company should be like a concert of music, where the thirds, fifths, and eights, form the harmony together.

Stories should be rarely introduced, because they prevent the freedom of conversation too long, and may occasion disgust, three several ways—By being tedious, common, or ill told. The discourse ought never to turn upon politics, private concerns, or subjects in which any of the company are at all interested; for people are apt to argue about such matters with somewhat more earnestness and warmth, than may be consistent with the mirth and cheerfulness that is chiefly meant

to be enjoyed, in such societies, where nothing should be spoken of, but such pleasing and improving topics, as beauty, painting, music, poetry, or the antient and modern writers: by which charming themes we may both exercise and exalt our genius, instead of puzzling and straining the mind with abstruse positions, or contentious arguments, which arise frequently from an affectation of superior knowledge, and is the worst effect, as well as the surest sign, of self-sufficiency. Such persons often conclude themselves in the right, because others chuse to spare themselves the idle trouble of proving them in the wrong; which is an acquiescence that their opinionated obstinacy exacts from modest sense, and not any manner of compliment to their vain understanding.

To conclude, every guest ought to be left at liberty, both in wine as well as meat; for it is among men, as among horses, the bridle is required to some, and the spur to others.

Here Varro seems to have made a false allusion; for the leaving every body to their liberty is an odd way of *restraining* and *spurring* people. But the obvious sense of this passage, like many of the antient writings, is different from the true spirit of the composition. What he means, is, that as every man knows what pitch agrees best with his own genius and constitution, he should be left to his option, either to use a free or moderate glass, according as his own judgment or experience may direct.

There is a great deal of propriety and delicacy in these sentiments of Varro: which I have rather paraphrased than translated, by way of supplement to my Essay on Pleasures, because they relate to the highest gradation marked upon the scale, there described, and close with a maxim which I should be pleased to recommend to the attention of our *modern* world. From what gross mistake can it possibly arise, that to force a person to an excess of liquor, shall be deemed the highest point of hospitality, while the restraining from over heating himself in any other exercise, is accounted among the kindnesses of a friend! *Tollite bar-*

\* The chief meal, among the Romans, was their supper; and all their banquets, or entertainments, were made at night.

*barum morem*—But it would be treating my readers like drunken men, to pursue so obvious an argument farther.

*Lot's Advice for the taking off all Restraints from Ladies of Pleasure.*

WHEREAS in the sense of an over refined age, a first law of society, though of divine institution, has no more reverence or obedience paid to it in our gay world; but on the reverse, *mistress keeping* and *whoring*, are become far more fashionable than matrimony; I would humbly propose that a statute-law may be enacted more accommodate to the preternaturally exalted condition of all ladies of pleasure—what I mean, sir, “let them be allowed an uncontrouled privilege of an exemption from all penal laws, in all matters which lie between them and their devoted vassals. Free them from all accountableness to the civil magistrate, on account of thefts, embezzlements, insults, abuses, outrages committed by them on persons of whatever rank, station, or condition, who shall please to take them into their embraces.”

The reasonableness of such statute-law, I should presume to be very apparent: for persons who professedly live together *above* all law, in an open contempt both of the divine and human prohibition, should have no appeal to law, nor any redress from it, in any of those evils which they bring upon themselves by their debaucheries; but ought to be left fully at liberty, in their savage-state, to use whatever freedoms they please to take with one another. They should be treated as lawless persons, *without law to God, and not under law to man*.—e. g.

There is no sort of reason why a bill of indictment should ever be found, for a woman's only rifling the pockets of a man, who had become *one body with her*. By no law of truth or equity can she be punished, on account of little freedoms taken with his alienable property, who had used the most intimate freedom with her body.—Upon any quarrels arising between them that should deprive even of life, whether by the pistol, the knife, or the sword, the woman should not at all be accountable to the civil magistrate; since death, by sword or pistol, is far less cruel than by the *pox*; and yet we have

no law to punish the person who administers that poison.

Another reason I offer for such a statute-law, is, its *UTILITY*, as it seems to promise fair for extirpating, in time, the lawless and most execrable parts of the community; for as much as all *ladies of pleasure* would be at full liberty to exercise their tyranny in its fullest extent, as the case stands at present, her wiles and enchantments do bewitch and infatuate the slave whom she has in her toils, but when every restraint of law is removed from her, she will more easily give an unlimited scope to all her wild and extravagant passions.

Even the vassals of the lewd wanton should promote to the utmost of their ability this statute-law, because it will give their adored goddesses an absolute sovereignty over their *lives*, as well as over their *souls*. And how transporting must be the finishing scene, if the fair hand will but condescend to open for them the portal of life!

LOT.  
From the Suburbs of New-Sodom,  
April 7, 1767.

*A Conversation occasioned by the Confessional. Continued from p. 112.*

Stat. **S**TILL however these apologies were but given as an account of the faith and doctrines they espoused: Which is better than *obliging* every one to subscribe to a form consisting of so many particulars.

Phil. No one is obliged to subscribe to any doctrines that he disapproves; nay it is expected that he will not—but he by subscribing to them is understood to show that they are such as he approves—And sure any man may subscribe to the doctrines he does espouse, as well as give an account thereof.

Stat. But he is obliged; for he cannot be a teacher in your church without it.

Phil. He is not obliged that I know of to be a teacher—there are other ways of life that he may engage in, where no such obstruction lyes in his way. It is all a fallacy to talk of any body's being obliged, nay or wished to subscribe but such as do really believe what they subscribe. But to return, for I am not pleading for subscriptions being extended to too many and subtle particulars, but I have been

been giving reasons why a subscription such as has been mentioned to the scriptures, may not be sufficient—for to this, such will subscribe, whose *pride, passion, and self-conceit* are equal to the producing all the mischief which the same ill qualities did in the disgracers of the reformation.

Is it not possible too that many will subscribe to this, and then, with a declared regard for the scriptures, set themselves, under pretence of rescuing the genuine from the spurious parts thereof, to discard every thing but the *moral precepts* of the New Testament? and would not here be a glorious opening for the *rational christian* and a herd of infidels of his school, to propagate as publick authorized teachers in our church, the divinity of his notable system contained in the late published *moralty of the New Testament*?

And would it even be indifferent to have all the stuff of the Sandimanian, Anabaptist, Moravian, Methodist, Antinomian, and of all the infinite swarm of sects that would subscribe to the scriptures, introduced into our church; and this medley of every thing and nothing be the teaching therein? what a blessed condition would the people be then in, *tossed to and fro with every wind of doctrine—ever learning and unlearning*!

If too every one is to abound in his own sense of scripture without any prejudice to his becoming a teacher in our church, then he whose sense is for Presbyterian ordination, and rejecting episcopacy, must enjoy such an ordination, and not be excluded as a teacher; and yet for the same reason too, episcopacy must still be suffered—Though I am not clear what favour the *confessional* thinks it deserves; or if he holds it to be a misfortune or a happiness, to be without it\*. These and an hundred other clashing contradictions must meet and subsist together.

I will never lend a hand then to the *taking away the fence* of our church, or to the *breaking down the wall thereof* to have it trodden down and rooted up: Nor can I consent to the total removal of articles; I must think for my part that there is as much reason by a subscription to keep out *manifest absurdi-*

*ty, disorder, and doctrines prejudicial to virtue and morality*: In short whatever is clearly false and bad—as there is in regard to subscription to take away unnecessary restrictions in matters of *less moment and certainty*—It is downright scepticism, to act as if *no truths* could be certain. I hope in the mean while that our governors will, at the same time that they attend to our security, attend too to the easing as far as can be consistent with that, the scruples of *sober, well-disposed, intelligent christians*. But this is a matter that requires the maturest deliberation, to judge what relief of this nature may be ministered, and how it may best be done, and when with most safety and effect. Where they may see reason for some alteration, they ought to proceed tenderly and prudently in it, not rashly and with violence—without regarding whether it be sufficiently *seen* by others—they will rather wait till they have brought it to be so, and have gradually got the better of prejudices (probably of long standing and deep root) by cogent and reiterated arguments—and they will consider the favourableness of the times. The writer of the *Confessional*†, if I understand him, mentions it as *prudence* in Bishop Burnet not to attempt such a business when impracticable. At every body else, however, I am sure, he raves, if they do not rush on let what will come of it; and reminds them that Jesus Christ considered no impediments, and waited not for opportunity;—absurdly making *divine* measures and power, a standard for *human*. It is bad attempting to mend a thing, if you do it at so unfavourable a juncture as to run great hazard of making it worse. Discretion recommends a safe and well timed remedy—not like Jack in the *tale of a tub*, who had not patience to pick out the stitches and fastnings by which the objects of complaint were annexed to his coat, but fell to *tearing* them off without minding what mischief he did to his coat, by his precipitate and violent method of proceeding. If our governors then have not been in a hurry to venture upon a step that demands so mature and weighty consideration, I think there is no room to

\* *Confessional*, pag. 133 and 203.

† Pag. 67.

treat them with that acrimony which the writer of the Confessional does, as afraid of encreasing their duty, and lessening their income \*;—and threatening them with a reform which by being forced upon them, would be little to their credit; and such vile insinuations and menaces, which one would think could never have come from any but the most rancourous of our enemies; in which however this good A—n abounds. He learnt it of his old friends † *the conscientious puritans*.

*Stat.* He has been too much whetted by the stiff attachment of some to what he dislikes; particularly by their not giving up all articles.

*Phil.* Too much whetted indeed—In short this very writer, and such as he, do more than any others prevent our governors from engaging in any alterations;—because in truth they see no prospect of giving any satisfaction: These men make it dangerous to attempt to gratify them, by requiring such extravagant things as tend to *undermine* rather than to improve; and by fomenting a spirit that will be content with nothing less than the removing foundations, and giving up all articles; and because our governors are not very ready to do all this, at his call, he forsooth is whetted—He keeps no bounds in his spiteful and venomous reflections on our church establishment and its defenders;—which if possible exceeds his fulsome adulation of the *poor conscientious Puritans*. Mr. White therefore has no quarter from him—but at every turn has a kick—The dissenters might *criminate* without any harm, but in him to *re-criminate* was unpardonable, and not to be borne with ‡; and Stebbing and Waterland, and Conybeare, and all that have ever been so ungracious as to defend their own church against the dissenters shall never pass him without *his lifting up his heels* against them.

But to return to our articles.—It should be considered that they are already calculated with evident latitude in some intricate points—and in all are

determinable by scripture, as appears from the VIth. the XXth. and the XXIIst. articles; this I should suppose your favourite writer admits, for when Dr. Waterland seeks to evade this by saying that “for this very reason the church requires subscription *in her own sense* because she judges no other sense to be agreeable to scripture”—he rebukes him with—“this is indeed giving the church but a very indifferent character, representing her as *insinuating one thing, and meaning another* §.”

And a good account may be given why a latitude is intended in wording some of them;—because at the time of their compiling, many who had considerable differences of opinion must either subscribe, or the church lose great numbers who were very *desireable friends*.

There is not room then for such violent complaints as he makes; though it may be still adviseable to do any thing farther that can prudently be done not to lose any that *are truly such*.

*Stat.* As to the latitude you talk of, the confessional asserts the direct contrary.

*Phil.* It was necessary he should in order to draw such a black inflammatory view of things as he has done;—but I pray how does he prove it?

*Stat.* He asserts that Cranmer was alone (or with || a friend or two only) concerned in drawing up the articles; and that Cranmer was averse to any scheme of latitude.

*Phil.* “How or by whom they were prepared we do not *certainly* know”—this is acknowledged by a much abler scholar and divine than your hero—the farthest we can presume is, that it is most *probable* they were prepared by Cranmer and Ridley ¶. The *first* particular therefore is more than he can *prove*; but without the *latter* being *proved too* it will conclude nothing, and this he is far enough from proving—from what he says there appears most reason to believe the contrary. He produces nothing but a warm remonstrance against any degree of lati-

\* Page 321.

† See Bishop Ellys's *Treats on Liberty* part I. p. 123 to 125 with his quotations from *Strype, &c.*

‡ Preface to the *Confessional*, pag. 15.

§ *Confessional*, pag. 125.

¶ April, 1767.

§ *Confessional*, pag. 181.

¶ Burnet's *expos.* pag. 5.

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tude out of some epistles of Melancthon to Cranmer—which would rather incline one to think that Cranmer had discovered some inclination to a scheme of latitude that had given occasion for Melancthon's laying such stress on terms of the strictest closeness; and this supposition of ours as to Cranmer's way of thinking herein meets with confirmation in a sentiment which the Confessional owns to be adjudged to him † “that ambiguous forms of speech, which might be taken in a larger acceptation, was the best means of ending the great controversy concerning the real presence, and of restoring peace to the church.”—and if it was the best in this it must be so in all other great and intricate controversies. Thus he is so far from proving what he wants, that what argument there is, makes against him.

[To be continued.]

AS the author of the present state of Great Britain and North America has divided his book into three parts, and as the extract we gave in our last ‡ was from his first part, we shall now give our readers the following extract from his second part.

After having shewn what our real wants are in this island, he proceeds as follows:

“Thus Britain is a country of manufactures without materials—a trading nation without commodities to trade upon—and a maritime power without either naval stores, or materials for ship-building.—It is this situation, that renders both their trade and plantations so essentially necessary, for the support of this nation, as well as agriculture. By these as many people are perhaps maintained in Britain, as by the produce of the lands. It is said by a very good judge, that “every Englishman in the plantations creates employment for four at home §;” but if we only suppose, that every person there employs one at home, the three millions of people we have in America, with Asia and Africa, will almost maintain as many in Britain, which are nigh half the people. And as the colonies increase, so fast, if you find employments for them, to support the nation

at home, and make them mutually supply one another, the manner of doing which was the first design of this discourse, you might have twice as many people in Britain, as the land would maintain. By that means Britain might vie with all its enemies and rivals, and maintain more people than all France. It was not for nothing, therefore, as many who do not understand trade would persuade themselves, that this nation endeavoured to defend and secure her possessions abroad. It is for the sake of trade, that so many people flock to the towns in Britain, which are intirely supported by it; the chief and most profitable branches of which are to the plantations. Were it not for these advantages of trade, both the trading and manufacturing towns of England, and especially this capital, would dwindle and go to decay, much faster than they have throve; and the people would decrease in them likewise, more than they appear to have done in the country. This kingdom would suffer still more in its finances, whatever bad situation they may already be in. The three articles of tobacco, rice, and fish alone, bring in a ballance of trade to Britain of at least a million a year; not to mention sugar, ships, naval stores, and many other articles which she both vends, and requires for her own use; without which this nation would soon be drained of every farthing of money it has; and might be insulted by every fishing vessel upon her own coasts.

If these things are considered, this nation could not subsist, as an independent state, without her colonies; and would neither be able to maintain any number of people at home, nor to defend herself against her enemies abroad. We need only mention what happened in the year 1718, when the Swedes and Russians leagued together to deprive Britain of naval stores, and would allow none to be exported out of their dominions, but in their own ships, and at their own exorbitant prices; which must soon have ruined the trade and navigation of this kingdom: But proper measures being concerted for getting those necessary ar-

\* Confessional, pag. 109.

† See before, p. 129.

‡ Page 110.

§ Child on trade.

ticles from the colonies, they were immediately attended with the desired success and Britain had not only a sufficient supply for her own use, but great quantities to export; by that means, pitch and tar fell from the exorbitant price of three pounds a barrel, which the northern powers had set upon it, to fifteen shillings a barrel, and other naval stores in proportion\*; besides which this nation stands in as great need of many other as necessary and useful articles, which are, or might be, as easily obtained from the colonies\*. Let those therefore who would say, that the colonies must be the ruin of this nation, consider its condition and situation; if they are, it can only be by their mismanagement.

From this we may see both the use of colonies, and the design and intent of settling them; which is, to supply the nation with such commodities as she has not of her own, and to purchase their necessaries from Britain by that means. They should supply their mother country with the materials, of which she has few or none of her own, and get their manufactures for them. By that means they would aid and assist, and support one another; their connection and dependance would be mutual and reciprocal, and consequently lasting and secure. It is by such an establishment, and by that alone, that Britain can either reap the benefit, or preserve the allegiance of her colonies, or that they can subsist by a dependance upon her. If they were to be established on such a footing, their allegiance and dependance would be as secure and lasting, as the advantages reaped by it would be great and beneficial. When the colonies make such commodities as are wanted in Britain, of which there are many, they depend upon her for the vent of these their products, on which they rely for their daily subsistence; and as Britain is the best market in the world for such commodities, that makes their dependance their interest, and interest rules the world. The colonies, which make staple commodities for Britain, could not subsist without her; they who make none cannot live by her. This is therefore the way both to govern the colonies, to secure their

allegiance and dependance, and to reap the benefit of them. Many indeed think of nothing but keeping them in subjection by the rules and power of government; but the first thing to be considered in governing any people whatever is, how they are to subsist under that government, without which it will be very difficult to keep them either in awe or order. A few staple commodities would govern the colonies, much better than all the laws or regulations that were ever thought of, and none can be effectual without them. So long as they produce nothing wanted in Britain, they can never live under her government, without great complaints on both sides; they cannot then vend their products in Britain, on which they rely for a subsistence, and must depend on other powers for the chief part of their support, as we have said above.

But notwithstanding the many colonies which this nation has, very few people in Britain seem to know what a colony is, or should be, and are still less acquainted with those in North America. Colonies should live *merely by their agriculture*, without either manufactures or trade, but what is confined to their mother country; a way of living of which there are no instances in any part of the world, and which for that reason is so little understood. To maintain a number of people in that manner, merely by the produce of lands, requires ten times more land than many would allow them, while the colonies in North America have not above a tenth part of what many people imagine. They are limited both on the north and west by chains of barren mountains, one beyond another, which confine them to a very narrow slip of land along the sea coast. Within these bounds all our colonies make but three different and distinct countries, and those of no great extent. The four northern colonies are exactly such another country as Scotland, and of the same dimensions; the soil is as poor, and the climate much worse.—The two tobacco colonies, Virginia and Maryland, adjacent to these, are about as large as one half of England, and not so large as Ireland.—The two southern, or rice colonies, North and

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\* See Gee on trade.

South Carolina, are a little larger than England, but as barren and unhealthy, as this is the reverse of both.

—Thus the British plantations in North America make three different countries, the Northern, the Middle, and Southern colonies, which may be compared to the three British kingdoms at home, and are about as large\*.

—Of this it is but a very small spot, that produces any thing for Britain; not much more than a few tobacco plantations which have been lately settled in the middle colonies (the rest being worn out with that exhausting weed) and the rice grounds or swamps of Carolina, which are so unhealthy, that they destroy more people, than they are perhaps worth, especially to this nation, which wants nothing more than people, both at home and abroad.—The climate in the Northern, and the barrenness of the soil in the Southern, render them unfit to produce any thing of consequence, that this nation wants from them, that is, for British colonies.—It is only from the 41st to the 36th degree of latitude, or from the town of New-York to the middle of North Carolina, that we meet with a tolerable good soil and climate in all that continent, on this side of the mountains which surround them; and of that it is not one half that produces any thing for Britain.—If we go beyond this, either to the north or south, the lands grow worse, till they end in bare rocks, covered with snow, in the one, or barren sands, scorched with the sun, in the other; if it be not here and there in a spot upon the side of a river, no broader than a handkerchief.—No part of that continent is fit for agriculture, to the northward of the 43d degree of latitude, as would appear from a due account of it; and even there it does not produce corn to eat, in the best part of it, for the few people who are already in it.—The southern parts again are rather worse, as they destroy more people than they are worth to this nation; and human nature is not fit to undergo the slavery of planters, in such intemperate and unhealthy climates and situations, if we knew what either of them were.

\* From a careful examination of their several surveys, and a comparison of them with the observations of the

longitude and latitude, too long to be here inserted, it appears, that New-England and New-York, which are one and the same country divided only by a row of trees marked in the woods, or a little brook, make about three degrees of longitude, and two of latitude, or about 16000 square miles; below the barren mountains which surround them both in the north and west; and if we take all the mountains out of this, which are so barren that they are quite bald on top, and hardly produce a tree or a bush, both from the nature of the soil and climate, it would reduce them to a much narrower compass.

New Jercey, and the inhabited parts of Pennsylvania, below the mountains, which are likewise one and the same country, make two degrees of latitude, and two of longitude, or about 11000 square miles; this makes 27000 square miles for the four northern colonies; and Scotland, by Templeman's Survey, contains 27794.

Virginia and Maryland again make one country, lying on Chesapeak Bay, which, with the many large rivers that fall into it, are at least a third part of the country for a great distance from the sea, and if we deduct these, the whole contains about 24000 square miles.—By the accurate surveys of Lord Fairfax's territories in the middle of the country, it is but 115 miles broad from Chesapeak Bay to the mountains in a straight line; and it cannot be more, since they reckon but 140 miles on a crooked road.

North and South Carolina are as large as all the other six taken together, below the mountains, and contain about 51000 square miles, with the best part of Georgia. This makes 102000 square miles for all the eight colonies. If we allow them 105000, which is the dimensions of Great Britain and Ireland, it is as much as they contain, and of that a great part is perfectly barren.

The British dominions in North America, from the north pole to the gulf of Mexico, contain about 1600000 square miles at most; of which one half is constantly frozen, and does not produce so much as a tree, or a bush, or a blade of grass; two thirds are uninhabitable for the same reason; and three fourths of these territories will not

not produce the necessaries of life, at least by agriculture. It is only the remaining fourth part that is fit to cultivate and of that our colonies possess but a fourth part, or a sixteenth part of the whole; and cannot well extend their settlements, so as to keep up a correspondence with Britain, till they pass the mountains which surround them, and settle on the Mississippi.

*An Essay on the Question, Whether exclusive Companies in Trade, or free unlimited Commerce is more useful to a State?*

THE practise of exercising commerce by means of incorporate societies is very beneficial both to the members of those societies, and to the public, on the following accounts:

1st. It is far the most secure and easy method of making settlements in the countries to which they trade; not that such settlements are at all necessary to commerce, yet, if they can be made with the consent of the natives, they are acquisitions certainly very desirable to the mother-country. If private merchants only had traded separately to the East Indies, we should have hardly ever gained those great accessions that we now have, to the wealth, power, and extent of the British empire.

2d. If this method is ever useful in trading to countries nearer home, it is almost necessary in trading to such a distance as the East Indies. The ships which that trade requires are scarce less bulky, or expensive, than large ships of war. The numbers of the crews, the dangers arising merely from the length of the voyage, all the expences hereby occasioned, need much more riches than usually fall to the lot of any single merchant to support them. The loss of a loaded India ship, which in that case might be almost sufficient to crush the wealthiest merchant in London, now falls so light on the whole company, that even they who have the largest share in it, scarcely feel it.

Notwithstanding therefore that this and other trading companies, by monopoly, have enhanced the prices of their wares far beyond what they ought in reason to be; yet I cannot but highly applaud the first inventor of this easy, safe, and lucrative associated commerce. No commerce in any part

of the world is transacted more expeditiously and honourably, none with fewer of those *bagging fraudulent artifices*, from which the small dealings of private merchants are so seldom free: in short, no commerce can well be conducted with a more becoming and thriving regularity than this.

3d. This method most effectually prevents all piracies and other acts of violence, which are scarce ever committed at sea but by some private merchants ships, especially small cruizers, and, in war time, privateers. Indeed this company deserves the encomium common to all corporate societies, that in general we may deal with them more safely than with private men.

4th. It is a very safe depositary for money, and is peculiarly useful to widows, orphans, and those whose estates consist mostly in money, to whom it pays good interest. The great utility of such public depositaries is so generally allowed, that the total discharge of the national debt is *hardly to be wished*, since it seems very eligible, that a considerable part of it should always remain as a safe and ready depositary for the people's money.

5th. Trading companies, such as these, if carried on with the right spirit, and in due subservience to the nation's good, greatly strengthen and support any government; and therefore well deserve that support which they usually receive from government. They constitute one of the regular and distinct orders of men, of which every powerful and flourishing state requires to be made up. They are daughters, very serviceable and *well endowed* ones too, of our general mother the state, who inspects, regulates, and provides for the whole community.

But still there is a very heavy charge against trading companies, viz. that they usually enhance the prices of their wares far above what they ought in reason to be; which, were the trade open, could hardly be done: since merchants, having each their separate interest, usually undersell each other to the lowest degree they can well afford. Trading companies are generally exclusive, though I cannot but think it were better they were not so: for, if they were not, their principal care would be to exceed all private merchants, their competitors in trade, in the

the excellence and cheapness of their wares. However, since they *are* exclusive, we must console ourselves with the manifold advantages arising from them, as a counterbalance to this one disadvantage of paying them such high prices. If we pay much more for our tea, &c. than we otherwise need, let us consider that the occasion of our doing so is happy and glorious to our country: that in paying for it, we pay for the prosperity, wealth, and glory of the British empire.

6th. Is it not *some* advantage that there are so many honourable and lucrative employments in the company's service? And are not these so many provisions for any gentlemen's sons that chuse to employ themselves in this service? And may not very great mutual advantages arise both to us and the eastern countries by means of our settlements among, and intercourse with, them, which we mostly, if not wholly, owe to the India company?

But here it must be owned, that one very heinous grievance hath lately been discovered in the conduct of this company, viz. their cruel practise of inveigling poor ignorant fellows into their service, and of confining them till they are shipped, in their *lock up houses*; places of which we have lately found just reason to form the most horrid ideas. Hence it manifestly appears, that the pay they give their soldiers (I believe 10d. per day) considering the length of the voyage, and the unwholesomeness of East Indian air to British constitutions, is *far less* than they ought in justice to give. For undoubtedly the pay annexed to their service, as well as every other, ought to be fully sufficient to induce the requisite number of men wittingly and voluntarily to engage in that service, and it is the height of injustice either to entice or compel men to perform any service, without a due recompence. As to the *lock up houses*, the directors are bound in honour, and for the sake of *their own reputation*, fully to explain that whole *mystery of iniquity* (as I fear it too well deserves to be called) for the satisfaction of the justly suspicious public.

But to return: there is a trading company, which, instead of promoting, greatly hinders our intercourse with the countries to which they trade: I mean the Hudson's bay company.

Knowing that, if those countries were often visited by other ships besides their own, they should not long be able to keep the fur trade exclusively in their own hands, they studiously prevent any intercourse (as I am well informed) between the natives there and others, even their own countrymen: and, as their own settlements there are very small, the opportunities we might have of civilizing, and converting to christianity those savage nations, are almost entirely lost.

On the whole, we may conclude that most trading companies in the beginning have been very useful; and, when they traded to such distant countries as required very expensive undertakings, absolutely necessary. That when, like the India company, they promote the prosperity, wealth, and glory of their country, they are *highly useful*: but when, like the Hudson's bay company, for the sake of an exorbitant monopoly confined to very few hands, they studiously prevent an intercourse that might be mutually beneficial, between any distant uncivilized nations and us, then we may pronounce them *so very detrimental*, that it were far better to have the trade quite open, and left to its chance in the hands of any private merchants that might chuse to adventure upon it, which, if the Hudson's bay trade were laid open, without doubt a sufficient number would gladly do.

I often amuse myself with considering such questions as these, and have collected a good many more, which I beg your permission to submit to the discussion of any of your correspondents. They are

1. Whether states and governments are bound by exactly the same laws of morality as individuals are?
2. Whether there is any falsity in religion or politics, which it can be useful for a people generally to believe?
3. How far, and in what cases, can it ever be lawful to do *evil* that good may come of it?
4. How far has philosophy carried morality, and how much, and in what respects, do the laws of natural reason fall short of the perfect system of duty taught by divine revelation?
5. Whether nations have been more benefited or hurt by extensive conquests?
6. Whether it be justifiable for any nation to pursue a war so far as to subdue

[illegible]

...I often wrote myself with confidence  
that such questions as these - and have  
collected a good many more - would  
be your passport to finding in the  
discussion of any of your correspondents - I beg us

the British empire.

and to the line of country  
But here find us he owned, that so  
his personal acquaintance with lately  
discovered in the conduct of this case  
showing their criminal practice of  
being poor ignorant fellows in  
the service, and of committing the  
same errors as others in their work  
places to which we have lately  
found this order to form the most  
and these officers are monthly appointed  
and they are given the soldiers



...the boy answered to the effect that he was not at all  
...and he was not at all...  
...will be very glad to have the...  
...to be very friendly and...

Engrav'd for the London Magazine.



due and forcibly retain an enemy's territories, or only to defend and maintain the rightful possession of its own?

7. Whether it were better or worse (supposing it possible) for all the world to use one language?

8. Which livings and church benefices are generally given to the most deserving persons? those which are in the king's gift? those in the gift of corporate societies (colleges, companies, &c.)? or those in the gift of private lay patrons?

9. How far may, or ought, a man of worth and genius to stoop in his submissions to men of high rank or power who happen to be fools?

10. What is the best and surest method of using riches, so as to reap as many benefits, and to suffer as few mischiefs from them, either in mind or body, as possible?

11. What is the most extensively beneficial way for a wealthy gentleman to bestow his alms among his poor neighbours?

12. What foundation is there for the tradition that our kings formerly cured the king's evil, by their touch, accompanied with prayer to God. And if such cures were *never* thus supernaturally wrought, why was there a *form of prayer* used purposely on that occasion?

13. Whether if literary men would plough one day, i.e. for the sake of exercise busy themselves as husbandmen usually do, and study the other alternately, they would not *improve the state of learning* far beyond what they now do, or can?

*Extract from the Book just published, entitled, A Voyage round the World, in his Majesty's Ship the Dolphin, commanded by the Hon. Commodore Byron, in which, &c.*

"THE next day [December 21, 1764] we saw Cape Virgin Mary\*, from which we were five leagues distant, and also the land named Terra del Fuego. We had very moderate and fair weather all the morning, and at three in the afternoon Cape Virgin Mary bore north west half north two or three leagues. About two leagues to the westward, a low neck of lands runs off from the cape; we approached it within two leagues, without any danger and at six anchored with the best

bower in fifteen fathoms water, at which time the Cape bore north half east seven miles.

At three o'clock the next morning we weighed, and making sail at six the extremes of Terra del Fuego appeared, extending from the south-east by south, to the south-west by south, at four or five leagues distance. At eight we discovered a good deal of smoke issuing from different quarters, and, on our nearer approach, could plainly perceive a number of people on horseback. At ten we anchored in fourteen fathoms on the north shore, and saw Cape Virgin Mary, which appeared over the low neck of land to the east north-east, and Point Possession to the west by south. We were then about a mile from the land, and no sooner came to an anchor, than the people on shore hallowed to us, and moved their hands, on which we immediately hoisted out all our boats, which we manned and armed.

On our first approaching the coast, evident signs of fear appeared among those in the boat, on seeing men of such enormous size, while some, perhaps to encourage the rest, observed, that those gigantic people were as much surprized at the sight of our muskets, as we were at seeing them, though it is highly probable they did not know their use, and had never heard the report of a gun. But this was sufficient to remind us, that our fire arms gave us an advantage much superior to that derived from height of stature and personal strength. When we had rowed within twenty yards of the shore, we lay on our oars, and observed that great numbers of them surrounded the beach, and by their countenances seemed eagerly desirous of having us land. After the most amicable signs which we were capable of understanding, or they of giving, a signal was made to them to retire backwards; and then the commodore and chief officers entered upon a short consultation on the propriety of landing. The first officer, fired with the thoughts of making a full discovery in regard to these Indians, who had been so much the subject of conversation among the English, made a motion to approach nearer and jump on shore; but the Commodore objected to it, and would not suffer any man to go before himself.

As soon as the Indians had retreated from

\* See the map in Lond. Mag. 1722, p. 8.

from the beach, which they had surrounded in such a manner, as to prevent any person's landing, the Commodore with great intrepidity leaped on shore, followed by his officers and men, whom he drew up in a posture of defence. Immediately on our landing they came about us to the number of two hundred or more, looking at us with evident marks of surprize, and smiling, as it should seem, at the great disproportion of our stature.

After many amicable signs, which appeared equally agreeable to both parties, our Commodore, who had the precaution to take with him on shore a great number of trinkets, such as strings of beads, ribbons, and the like, in order to convince them of our amicable disposition, distributed them with great freedom, giving to each of them some, as far as they went. The method he made use of to facilitate the distribution of them, was by making the Indians sit down on the ground, that he might put the strings of beads, &c. round their necks; and such was their extraordinary size, that in this situation they were almost as high as the Commodore when standing.

They were now so delighted with the different trinkets, which they had an opportunity of viewing, as they hung round their necks, and fell down before on their bosoms, that the Commodore could scarcely restrain them from caressing him, particularly the women, whose large and masculine features corresponded with the enormous size of their bodies. Their middle stature seemed to be about eight feet; their extreme nine and upwards; though we did not measure them by any standard, and had reason to believe them rather more than less.

Their cloathing consisted of the skins of guanacoës, or Peruvian sheep, which reached from their shoulders down to their knees; and their hair was long and black, hanging down behind. The faces of the women were painted most extravagantly, and their stature equally surprizing with that of the men. We saw some of their infants in their mothers arms, whose features, considering their age, bore the same proportion. Some of their women had collars on their necks, and bracelets on their arms; but from whence they could procure them was a subject of

wonder, as from their great amazement at first seeing us, we conjectured, that they had never beheld any civilized beings before. It may, however, be concluded from the accounts of Sir John Narborough, and others, who have taken notice of these Indians, that they doubtless change their situation with the sun, spending the summer here, and in winter removing farther to the north, in order to enjoy the benefit of a milder climate. Hence Sir John and others have related, that they saw men of an uncommon size, at least eight or ten degrees more to the northward; whence it may reasonably be conjectured, that during one part of the year, they may have some intercourse with the Indians, who border on some of the Spanish settlements, and that from them they might have purchased these ornaments.

Their language appeared to us to be nothing more than a confused jargon, without any mixture of the Spanish or Portuguese, the only European tongues of which it was possible for them to obtain any knowledge; and with which it is probable it would have been mixed, had they any immediate intercourse with the Spaniards or Portuguese of South America. These people frequently looked towards the sun with an air of adoration, and made motions with their fingers, in order to make us sensible of any particular circumstance they wanted us to understand. They appeared to be of an amiable and friendly disposition, and seemed to live in great unanimity amongst themselves. After we had been with them a short time, they made signs for us to go with them to the smoke which we saw at a distance, and at the same time pointed to their mouths, as if they intended to give us some refreshment: but their number being at present greatly superior to ours, and it being not improbable, that still greater multitudes might come upon us unawares from the inland country, our commodore, who was equally remarkable for his prudence and his bravery, thought it not advisable to venture any farther from the water-side.

By the observations we made from the mast-head, when we were about three or four miles distance, and from the

the smoke we saw rising from different quarters, these Patagonians seemed to have no huts to secure them from the weather; but to be entirely exposed, without so much as a tree of a moderate growth to shelter them. Indeed the soil is in general sandy, and the hills, which are very high are interspersed with vallies, that to all appearance are barren, for we here found neither water nor trees, but only a few shrubs.

We ought not to omit, that the greatest part of those who surrounded us on the shore, were, before our landing, on horseback; but on seeing us make up to them, they dismounted, and left their horses at some distance. These horses seemed to be about sixteen hands high, and very swift; but bore no proportion to the size of their riders, and seemed to be but in a poor condition.

At length, after making signs that we would depart, with the most plausible promises, by our gestures, of returning to them again from the ship, we left these Patagonian Indians, who were so distressed and afflicted at our leaving them, that we heard their cries for a considerable time after \*.

\* The following accounts given us of these extraordinary people, we insert as so many evidences in corroboration of what our author has asserted. His veracity, indeed, requires no aid among those who have the pleasure of his acquaintance; but as his name could not with propriety have been prefixed to the title of this volume, we have been advised to give the public what other informations could be obtained respecting so extraordinary a phenomenon.

A gentleman who was an officer in one of the ships, and on shore at the same time with our author, has given us the following account.

"The Dolphin having entered ten or twelve leagues into the mouth of the Straights of Megellan, the men on deck observed thirty or forty people of an extraordinary stature, standing on the beach of the continent, who looking attentively at them, made friendly signs, by which they seemed to invite them to come on shore; while others, who stood aloft, discovered with their glasses a much greater number, about a mile farther up the April, 1767.

country: but ascribed their apparent size to the fogginess of the air. The ship happening at this instant to be becalmed, the honourable Mr. Byron, thinking no time would be lost by going ashore, resolved to land, in order to see these Indians, and learn what he could of their manners: he therefore ordered a six-oared boat for himself and officers; and one of twelve oars to be filled with men and arms, as a security, in case there should be any attempt to surprize or injure him, or any of those who went with him; though the people on shore did not seem to have any thing like an offensive weapon among them.

On the commodore's landing, in company with his lieutenant, he made signs to the Indians, who were crouching round him, to retire, which they very readily did, to the distance of thirty or forty yards. He then, attended by his lieutenant, advanced towards them about twenty yards; and their number was soon increased to upwards of five hundred men, women, and children. Several civilities at this time passed on both sides, the Indians expressing their joy and satisfaction, by singing uncouth songs, shaking hands, and sitting with looks of pleasure, with their wives and children round the commodore, who distributed among them ribbons and strings of beads, with which they appeared extremely delighted. He tied necklaces round the necks of several of the women, who seemed to be from seven and a half to eight feet high; but the men for the most part about nine feet in height, and some more. The commodore himself measures full six feet, and though he stood on tip-toe, he could but just reach the crown of one the Indians heads, who was not by far, the tallest amongst them. The men are well made, broad set, and of prodigious strength. Both sexes are of a copper colour, they have long black hair, and were clothed with skins, which were fastened about their necks by a thong; the skins wore by the men being loose; but the womens girt close with a kind of belt. Many of the men and women rode on horses, which were about fifteen hands and a half high, all of them astride; and they had among them some dogs, which had a picked snout like a fox, and were

were nearly the size of a middling pointer.

These friendly people invited the commodore, and all those who were landed, to go with them up the country, shewing a distant smoke, and pointing to their mouths, as if they intended to give us a repast; and in return, the commodore invited the Indians to come on board, by pointing to his ship; but neither of them accepted of the others invitation; and therefore having passed two hours in an agreeable conversation, carried on wholly by signs, they parted with all the marks of friendship.

The country all around is sandy; but diversified with small hills, covered with a short coarse grass, and with shrubs, none of which, as sir John Narborough has long before remarked, is large enough to make the helve of a hatchet."

Another gentleman on board has given the editor an account that exactly tallies with the above, with these additional circumstances. That when they were ten or twelve leagues within the streights, they saw through their glasses many people on shore of a prodigious size: which extraordinary magnitude they thought to be a deception, occasioned by the haziness of the air, it being then somewhat foggy; but on coming near the land they appeared of still greater bulk, and made amicable signs to them to come on shore. That when the ship failed on to find a proper place of landing, they made lamentations, as if they were afraid our people were going off, and would not land. He also says, there were near four hundred of them, and about one third of the men on horses not much larger than ours; and that they rode with their knees up to the horse's withers, having no stirrups. That there were women, and many children, whom some of our people took in their arms and kissed, which the Indians beheld with much seeming satisfaction. That by way of affection and esteem, they took his hand between theirs, and patted it; and that some of those he saw were ten feet high, well proportioned and well featured; their skins were of a warm copper colour, and they had neither offensive nor defensive weapons. He also says, that they seemed particularly pleased with

lieutenant Cummins, on account of his stature, he being six feet two inches high, and that some of them patted him on the shoulder, but their hands fell with such force, that it affected his whole frame.

In fine, another officer of the squadron, who communicated an account of these extraordinary people to the Royal Society, in a paper which that learned body has reserved for publication, gives the same account, with these additional circumstances: that they all appeared to be very sagacious, easily understood the signals or intimations which our people made to them, and behaved with great complacency and good nature.

*The Principles of Mr. Harrison's Time-keeper.\**

**I**N this time-keeper there is the greatest care taken to avoid friction as much as can be, by the wheels moving on small pivots, and in ruby-holes, and high numbers in the wheels and pinions.

The part which measures time goes but the eighth part of a minute without winding up; so that part is very simple, as this winding-up is performed at the wheel next to the balance-wheel; by which means there is always an equal force acting at that wheel, and all the rest of the work has no more to do in measuring time, than the person that winds them up once a day.

There is a spring in the inside of the fusee, which I will call a secondary main spring. This spring is always kept stretched to a certain tension by the main-spring, and during the time of winding-up the time keeper, at which the main-spring is not suffered to act, this secondary spring supplies its place.

In common watches in general, the wheels have about one third the dominion over the balance, that the balance-spring has; that is, if the power the balance-spring has over the balance be called three, that from the wheels is one; but, in this my time-keeper, the wheels have only about one-eightieth part of the power over the balance that the balance spring has; and it must be allowed, the less the wheels have to do with the balance, the better. The wheels in a common watch having this great dominion over the balance, they can,

\* See our vol. 1765, for p. 145-148, 485, 585.

can, when the watch is wound up, and the balance at rest, set the watch a-going; but, when my time-keeper's balance is at rest, and the spring is wound up, the force of the wheels of a common regulator can, when the weight is wound up, set the pendulum a-vibrating; nor will the force from the wheels move the balance, when at rest, to a greater angle, in proportion to the vibration that it is to fetch, than the force of the wheels of a common regulator can move the pendulum from the perpendicular, when it is at rest.

My time-keeper's balance is more than three times the weight of a large sized common watch balance, and three times its diameter; and a common watch balance goes through about six inches of space in a second, but mine goes through about twenty-four in that time; so that, had my time keeper only these advantages over a common watch, a good performance might be expected from it. But my time-keeper is not affected by the different degrees of heat and cold, nor agitation of the ship; and the force from the wheels is applied to the balance in such a manner, together with the shape of the balance-spring, and (if I may be allowed the term) an artificial cycloid, which acts at this spring; so that, from these contrivances, let the balance vibrate more or less, all its vibrations are performed in the same time, and therefore, if it go at all, it must go true. So that it is plain from this, that such a time-keeper goes intirely from principle, and not from chance.

*Narrative of the Proceedings before the High Court of Admiralty of England, against John Winn, otherwise Power, Mariner, for Piracy and the Murder of a Negro man, on Board the Polly, about three Leagues from Cape Apollonia, on the Coast of Africa. (See p. 143.)*

**SAMUEL** Wells, being sworn, deposed, that he belonged to the Albany, a merchant-vessel, and was sent on board the Polly, with six others, at Basian, on the coast of Africa, to lend a hand to work her down to Anamaboe in April last; that John Fox was master of the Polly, and the prisoner, John Winn, a foremast-man of the same: that, as they were going to Anamaboe, they stopped at Cape Apol-

lonia, after sailing two days, where they staid only one night; that, Captain Fox going on shore, Wells the deponent, Robert Fitzgerald, Wm Hughes, and John Tomlin, had the watch upon deck, between eight and nine in the evening, the prisoner being then below: but that the prisoner soon after coming up upon the quarter-deck to him, and asking if he saw a canoe coming? To which he answered, No: He then took hold of his nose, and said, 'Upon pain of your life, don't speak a word.' That then, going down into the cabin, he handed up some pistols to William Hughes, which Hughes carried to the main deck, and that the prisoner, coming up again, ordered him, the deponent, to go and loose the sails, which he did: That he the deponent then went down upon the main deck, and, hearing a pistol go off, soon learned that the mate was shot through the shoulder; that the prisoner and others were armed all night, and that he came forward to Peter Jourdan, and threatened to blow his brains out, if he did not do as he ordered him: That he ordered him, Jourdan, to go and fetch some grog, that is, rum and water, and that they kept drinking heartily all night; that in the morning they called all hands up to swear to be true to Captain Power of the Bravo, the prisoner having called himself Captain Power, and altered the ship's name to that of the Bravo; and that, the prisoner having put a pistol into Peter Jourdan's mouth, and threatened to blow out his brains, he then, seconded by John Potts, William Hughes, Robert Fitzgerald, and John Tomlin, ordered them ast.

Being asked, Whether Tomlin was armed? he answered he was not at first, and further said, that, when they went ast, William Hughes had got a prayer book belonging to the prisoner to swear them all, and that Potts and all that were concerned together required them to take an oath, the prisoner then standing at the table with a brace of pistols in his hands.

Being desired by the court to repeat the words made use of, when they were required to swear, he said, it was, to swear to be true to Captain Power of the Bravo, and to one another, and to obey his command. He also related a circumstance, whilst they were swearing,

of the prisoner's shooting Adam Mercer through the cheek, when he was just come up upon deck; but he did not know, whether the pistol went off by accident, or not. It was, however, not attended with any fatal consequences.

Wells being next examined, in regard to the murder of the negro-man, deposed, That this negro was a free-man belonging to Basian, and, in two or three days after they were out at sea, going a pirating to the windward, was employed in splitting some wood forward: That Robert Fitzgerald, having observed the negro making motions to the slaves, and to throw something overboard, went and told the prisoner of it, whereupon the prisoner, coming down from the quarter-deck, lashed him up to the rail by his hands, and his feet to a handspike, and, taking a cat-of-nine tails, flogged him three or four minutes; but, not having patience to flog him longer, he took a cutlass from out of the boat, and fell to cutting him all round the body, and cut him downright, and wounded him much.

Being asked how many cuts he gave him; and where himself, the deponent, was at the time? he answered, that he could not be positive to the number of the cuts, and that he was then aft under the awning, about three or four yards from the prisoner, who calling for another cutlass, saying the one he had was not good enough, ordered him, the deponent, to go and get another: That, having brought him up another he fell to cutting him again about the head and round the body, and did not mind where he cut him: That the prisoner then ordered Fitzgerald to give him a cut or two, and he gave him two or three cuts; and that, having repeated the same orders to Potts to cut him, he did so also, all with the second cutlass: That the black bled mightily about the head and body, before those two cut him, being almost dead when Fitzgerald came, though life was in him, but he could not speak: That Potts, without any one bidding him, took a carpenter's broad axe, and cut the negro's head off as he continued tied, and then threw the head and body overboard.

Being asked on his cross-examination, the condition of the negro, when the

prisoner left him to Fitzgerald? Whether he was not alive, and might have lived? he answered, that he could not live after he was cut to that degree; that he was cut all round about his sides and his head; and that he had been quite mad, and cried out very much, but was almost dead before Fitzgerald cut him.

Being asked again, how many of the seven that came from the Albany were engaged in the mutiny? He said, there were five of them, viz. Richard Thomas, Thomas Hughes, John Potts, Robert Fitzgerald, and Charles Day; and that Adam Mercer was the other that came from the Albany, but was not engaged with them, as was not himself the deponent.

Peter Jourdan, being sworn, related all the circumstances that Wells did concerning the murder of the negro, who was a freeman, and a pledge aboard the ship for two slaves, and whose offence seemed to be nothing more than heaving a chip overboard, as he was cutting some wood in the afternoon on the deck. The circumstances of the behaviour of Winn and his associates, in regard to the mutiny and piracy, were also the same, except a few particulars, concerning a design of killing him, the deponent Jourdan, Adam Mercer, and the chief mate: The two last of which were shot at; the chief mate, whose name was Jenkins, by the prisoner, whom he had called out of the cabin, and, firing a pistol at, wounded him in the shoulder; and Adam Mercer by the prisoner also, three slugs having passed through his cheek, and two lodged in his neck, which he, the deponent Jourdan, cut afterwards out with his lancet.

In regard to himself and Jenkins, the deponent Jourdan said, that their lives were partly saved by the interposition of Tomlin, who told the prisoner, 'What signifies killing one another? We'll make them work the vessel for us.' So there was nothing done to them; though afterwards the prisoner had threatened to take away the deponent's life, by clapping a pistol loaded and cocked into his mouth, and shortly, after had snapped a pistol five times at one W. Ainsworth.

Some appeared to the prisoner's character: but, being found guilty of death, he received sentence immediately, to be executed

executed on the Monday following, being the 2d of March, at Execution-dock, his body to be dissected; but was respited till Tuesday the 10th, when he suffered according to his sentence.

And, as justice has been done to the country by the example of Winn, the ringleader, and some circumstances appeared, on that trial, in the prisoner Tomlin's favour, as to his not being armed when the others were, and his preventing the others, when they were proceeding to kill one or two of the men, his majesty's attorney-general did not produce any evidence against him, and he was acquitted.

*Extract from M. Marmontel's Belisarius, on the Subject of Religion.*

**W**HICH, we learn by the foreign prints, has given much offence to the divines of the Sorbonne at Paris, who at their last meeting appointed commissaries to digest their complaints against it, and submit them to the consideration of the archbishop of Paris. M. Marmontel, in a letter to that prelate, offered to retract it, if necessary, but the divines are inexorable and are determined on proceeding against him.

In the course of a conversation on religious topics, which passed between Justinian, Tiberius, and Belisarius, the former asks the latter, whether a prince has a right to establish throughout his dominions an uniformity of faith, and one general mode of worship? And if this right be inherent in the crown, how can it be exerted against rebellious and stubborn dissenters, but by force and punishments?

—To which Belisarius replies as follows:

“As I am making a profession of faith, said Belisarius, I will frankly own, that whatever concerns the good order of society, and has an influence on the manners, is of necessity subject to the jurisdiction of the sovereign, not as the infallible judge of truth and falsehood, but as a magistrate whose province is to compute the political good or evil that results from the actions of men: and this opinion of mine I found upon this principle, which should be a first principle in every man's creed, namely, That God is the friend of order, and authorizes nothing that can disturb it.—Well

then, said the emperor, do you doubt that there is a close and intimate relation between the established faith and the manners?—I acknowledge, replied Belisarius, that there are many truths, by their nature interwoven with the manners; but take this with you, that there are intuitive truths planted by the hand of God in every breast, which no man in his senses will call in question. Whereas the truth of mysteries, which are beyond the reach of the human understanding, and therefore require a revelation, has no connection with the morals of mankind. For if we consider a moment, we shall perceive, that the all-wise Being has detached his mysteries from the great system of ethics, for purposes the most important to society, namely, that without waiting for a revelation, man should be led by the propensity of his nature, to a moral conduct. And if Providence has thought fit to make the welfare of society, the political happiness of mankind, the fate of empires, and the course of human contingencies, altogether independent of the sublime truths of revelation, my question is, Why should not the civil magistrate imitate the dispensations of the Supreme Being? The sovereign should enquire dispassionately whether, by believing or not believing any particular speculative point, mankind would in a moral sense be better or worse, and in a political view, more valuable citizens, or more faithful subjects. This, I will take upon me to say, should be the rule of sovereign authority; and in consequence of it you see what a number of ingenious disputes would be excluded from civil government.

I observe, said the emperor, that you leave nothing to the superintendence of the magistrate but what essentially concerns the interests of society: and yet among all the important duties of sovereignty, the most sacred office surely consists in being the vicerent of heaven, for the purposes of enforcing the dispensations of the eternal will.—Ah! let them be vicerents of almighty goodness, said Belisarius, and they will do well to leave the ministry of vengeance to the demons of hell.—That the darkness of ignorance should be dispelled, and that Truth should have its triumph throughout the world, must

of the prisoner's shooting Adam Mercer through the cheek, when he was just come up upon deck; but he did not know, whether the pistol went off by accident, or not. It was, however, not attended with any fatal consequences.

Wells being next examined, in regard to the murder of the negro-man, deposed, That this negro was a freeman belonging to Basian, and, in two or three days after they were out at sea, going a pirating to the windward, was employed in splitting some wood forward: That Robert Fitzgerald, having observed the negro making motions to the slaves, and to throw something overboard, went and told the prisoner of it, whereupon the prisoner, coming down from the quarter-deck, lashed him up to the rail by his hands, and his feet to a handspike, and, taking a cat-of-nine tails, flogged him three or four minutes; but, not having patience to flog him longer, he took a cutlass from out of the boat, and fell to cutting him all round the body, and cut him downright, and wounded him much.

Being asked how many cuts he gave him; and where himself, the deponent, was at the time? he answered, that he could not be positive to the number of the cuts, and that he was then aft under the awning, about three or four yards from the prisoner, who calling for another cutlass, saying the one he had was not good enough, ordered him, the deponent, to go and get another: That, having brought him up another he fell to cutting him again about the head and round the body, and did not mind where he cut him: That the prisoner then ordered Fitzgerald to give him a cut or two, and he gave him two or three cuts; and that, having repeated the same orders to Potts to cut him, he did so also, all with the second cutlass: That the black bled mightily about the head and body, before those two cut him, being almost dead when Fitzgerald came, though life was in him, but he could not speak: That Potts, without any one bidding him, took a carpenter's broad axe, and cut the negro's head off as he continued tied, and then threw the head and body overboard.

Being asked on his cross-examination, the condition of the negro, when the

prisoner left him to Fitzgerald? Whether he was not alive, and might have lived? he answered, that he could not live after he was cut to that degree; that he was cut all round about his sides and his head; and that he had been quite mad, and cried out very much, but was almost dead before Fitzgerald cut him.

Being asked again, how many of the seven that came from the Albany were engaged in the mutiny? He said, there were five of them, viz. Richard Thomas, Thomas Hughes, John Potts, Robert Fitzgerald, and Charles Day; and that Adam Mercer was the other that came from the Albany, but was not engaged with them, as was not himself the deponent.

Peter Jourdan, being sworn, related all the circumstances that Wells did concerning the murder of the negro, who was a freeman, and a pledge aboard the ship for two slaves, and whose offence seemed to be nothing more than heaving a chip overboard, as he was cutting some wood in the afternoon on the deck. The circumstances of the behaviour of Winn and his associates, in regard to the mutiny and piracy, were also the same, except a few particulars, concerning a design of killing him, the deponent Jourdan, Adam Mercer, and the chief mate: The two last of which were shot at; the chief mate, whose name was Jenkins, by the prisoner, whom he had called out of the cabin, and, firing a pistol at, wounded him in the shoulder; and Adam Mercer by the prisoner also, three slugs having passed through his cheek, and two lodged in his neck, which he, the deponent Jourdan, cut afterwards out with his lancet.

In regard to himself and Jenkins, the deponent Jourdan said, that their lives were partly saved by the interposition of Tomlin, who told the prisoner, 'What signifies killing one another? We'll make them work the vessel for us.' So there was nothing done to them; though afterwards the prisoner had threatened to take away the deponent's life, by clapping a pistol loaded and cocked into his mouth, and shortly, after had snapped a pistol five times at one W. Ainsworth.

Some appeared to the prisoner's character: but, being found guilty of death, he received sentence immediately, to be executed

executed on the Monday following, being the 2d of March, at Execution-dock, his body to be dissected; but was respited till Tuesday the 10th, when he suffered according to his sentence.

And, as justice has been done to the country by the example of Winn, the ringleader, and some circumstances appeared, on that trial, in the prisoner Tomlin's favour, as to his not being armed when the others were, and his preventing the others, when they were proceeding to kill one or two of the men, his majesty's attorney-general did not produce any evidence against him, and he was acquitted.

*Extract from M. Marmontel's Belisarius, on the Subject of Religion.*

**W**HICH, we learn by the foreign prints, has given much offence to the divines of the Sorbonne at Paris, who at their last meeting appointed commissaries to digest their complaints against it, and submit them to the consideration of the archbishop of Paris. M. Marmontel, in a letter to that prelate, offered to retract it, if necessary, but the divines are inexorable and are determined on proceeding against him.

In the course of a conversation on religious topics, which passed between Justinian, Tiberius, and Belisarius, the former asks the latter, whether a prince has a right to establish throughout his dominions an uniformity of faith, and one general mode of worship? And if this right be inherent in the crown, how can it be exerted against rebellious and stubborn dissenters, but by force and punishments? — To which Belisarius replies as follows:

“As I am making a profession of faith, said Belisarius, I will frankly own, that whatever concerns the good order of society, and has an influence on the manners, is of necessity subject to the jurisdiction of the sovereign, not as the infallible judge of truth and falsehood, but as a magistrate whose province is to compute the political good or evil that results from the actions of men: and this opinion of mine I found upon this principle, which should be a first principle in every man's creed, namely, That God is the friend of order, and authorizes nothing that can disturb it. — Well

then, said the emperor, do you doubt that there is a close and intimate relation between the established faith and the manners? — I acknowledge, replied Belisarius, that there are many truths, by their nature interwoven with the manners; but take this with you, that there are intuitive truths planted by the hand of God in every breast, which no man in his senses will call in question. Whereas the truth of mysteries, which are beyond the reach of the human understanding, and therefore require a revelation, has no connection with the morals of mankind. For if we consider a moment, we shall perceive, that the all-wise Being has detached his mysteries from the great system of ethics, for purposes the most important to society, namely, that without waiting for a revelation, man should be led by the propensity of his nature, to a moral conduct. And if Providence has thought fit to make the welfare of society, the political happiness of mankind, the fate of empires, and the course of human contingencies, altogether independent of the sublime truths of revelation, my question is, Why should not the civil magistrate imitate the dispensations of the Supreme Being? The sovereign should enquire dispassionately whether, by believing or not believing any particular speculative point, mankind would in a moral sense be better or worse, and in a political view, more valuable citizens, or more faithful subjects. This, I will take upon me to say, should be the rule of sovereign authority; and in consequence of it you see] what a number of ingenious disputes would be excluded from civil government.

I observe, said the emperor, that you leave nothing to the superintendence of the magistrate but what essentially concerns the interests of society: and yet among all the important duties of sovereignty, the most sacred office surely consists in being the vicerent of heaven, for the purposes of enforcing the dispensations of the eternal will. — Ah! let them be vicegerents of almighty goodness, said Belisarius, and they will do well to leave the ministry of vengeance to the demons of hell. — That the darkness of ignorance should be dispelled, and that Truth should have its triumph throughout the world, must

must be allowed; said the emperor, to be coincident with the plan of Infinite Goodness.—Truth cannot fail to triumph, said Belisarius, but it must not be by the arm of flesh. Do you not perceive that, by putting the sword of vengeance into the hand of Truth, you entrust Error with it also? The very possession of that sword will be ever deemed a sufficient authority to wield it without mercy; and, let me add, persecution will always be on the side of the strongest, and will there erect her banners according to the prevalence of opinion, and, as that suggests, will glut itself with the blood of unhappy victims. In this manner, we know, Anathasius persecuted that mode of faith which Justinian now protects. The descendents of men, who were formerly murdered by the spirit of intolerance, have now reversed the scene, and in their turn commit a daily massacre upon the posterity of those, who not long since butchered mankind for the service of another religion. Behold those two princes, who thought to render themselves acceptable to God by piously murdering their fellow-creatures! Supposing the principle to be right, can either of them be sure that the blood he has spilt was that with which God desired to see his altars imbrued? Error has an immensity of space, and Truth is like a mathematical point in the prodigious void. And who has hit that point: Each man assumes that happiness to himself; but upon what proof? If there be the clearest evidence that he is right, can that evidence authorize him to insist, and to insist sword in hand, that mankind should be convinced by it? Persuasion comes from heaven, or it is the work of man. If from heaven, it will bring with it the credentials of its mission; if it be of human origin, it can only claim the authority of reason over the faculties of the understanding. Each man is answerable for his own soul. It is his business, therefore, and his only, to determine the choice upon which the happiness or misery of his future existence depends. You would compel me to think as you do; and if you are mistaken, you see how dear it costs me. As to yourself, the error might have been innocent; will it be innocent to work my ruin? Alas! why is man so arrogant as to

set up his own religious creed as a law to others? Millions, who had entertained a rational system of belief, have been seduced and imposed upon. But let it be even supposed that the zealous religionist is infallible: is it my duty to attach infallibility to any human opinion? God, he will say, enlightens him: let him then charitably pray, that God will favour me in the same manner. But, after all, if this infallibility be assumed upon human evidence, what security has the zealot for himself or for me, whom he has forced into his sect? The only point upon which all theologians agree is, that they do not comprehend the very mysteries they dare to pronounce upon with such peremptory decision: and shall it be a crime in me to doubt, where they do not? Let pure and simple faith descend from heaven, and it will be sure of gaining proselytes: but decrees and penal edicts will give two things only to the world, rebels and hypocrites. The brave will rebel, to vindicate the rights of the free-born mind, and they will be martyred: cowards will wear the mask of dissimulation; while the fanatics of every sect will be so many tigers let loose upon mankind. Cast an eye upon Theodoric, that wise king of the Goths, whose reign (if we except the latter end of it) was not inferior to the administration of our most virtuous princes. He was of the Arian persuasion; but so far from desiring to plant his own faith by the destruction of mankind, that he punished the occasional conformity of his favourites with death. "How can I think, he used to say, that you will not betray me, since with a spirit of the basest complaisance you betray him who was adored by your forefathers?"—The emperor Constantius thought the same. With him it was never a crime in the subject to be steady in his religious tenets; on the contrary it was in his eyes a sin of the deepest dye in a courtier to abjure his faith for temporal motives, and betray his soul for the sake of court favour. Would to heaven, that like them, Justinian had never bent himself to enslave the privilege of thinking! But alas! he suffered himself to be involved in controversies, which can never be ended; and which gave him more trouble than all his illustrious labours. For what

what were the consequences? Seditions, revolt, and massacres. His own quiet and that of the state was undone."

The tranquillity of the state, said the emperor, depends upon unity of sentiment.—The expression is equivocal, replied Belisarius, and the constant source of mistake. The minds of men are never in better harmony, than when each individual is at liberty to think for himself. Do you know whence it is that opinion is jealous, arbitrary and intolerant? It is owing to the fatal error of sovereigns, in thinking the speculative opinions of mankind of high importance to the state, and distinguishing one dogmatical party with the most partial favours, in prejudice and total exclusion of all the rest. No man is willing to be marked out for contempt, proscribed, and stripped of all his civil rights. Whenever a state is divided into two factions, and one of them engrosses all the advantages of the community, the other, whatever be the cause of dissension, will think itself aggrieved, and the love of their country will give way to resentment and sourness of spirit. The most frivolous object will become grave and important, as soon as it influences the peace of society. It is that influence, and not the thing itself, which inflames the temper of party. Let a controversy be raised concerning the grains of sand on the sea shore; to that controversy annex a degree of influence upon the condition of the subject, and it will be managed with as much heat and animosity as any other question. Religious fury is, for the most part, compounded of envy, fierce desire, ambition, pride, hatred, and fanatic vengeance, that tyrannizes with zeal, as if it were commissioned by heaven; and all these complicated passions are the gods of which sovereigns are made implacable delegates. Were there nothing to be gained on earth by waging war for heaven; were zeal for truth to be deprived of pious licence to murder all who differ about an hypothesis; were religious enmity no longer allowed to rise upon the ruins of the man it hates; were it restrained from enriching itself with the spoils of the opposite sect, and gaining undue honours and preferments: the spirits of mankind would soon be composed, and all

the various parties would be left to dogmatise after their own fashion.

And so the cause of God would be abandoned, said Justinian.—The cause of God, replied Belisarius, wants no enthusiasts to support it. Is it owing to polemical divinity that the sun rises, and the stars glitter in the firmament? Truth shines with its own pure genuine lustre, and the understandings of men are not enlightened by burning the faggots of persecution. The actions of mankind are committed by heaven to the jurisdiction of sovereigns: but to judge of the inward sentiment, is a right reserved for the great searcher of hearts. That truth has not chosen princes for its arbitrators will be perfectly plain, if we consider, that not one of them is exempt from error.

If the liberty of thinking, said the emperor, must not be limited, the liberty of acting will soon claim the same immunity.

There can be no danger of it, replied Belisarius: it is in that respect that man is under the immediate controul of the civil power; and while that power confines itself within the limits of law and natural justice, it will have the less occasion for force to maintain its own dignity, and the good order of society. The basis of authority is justice; remove the latter, and the former falls to the ground. I want to know by what arts of illusion is mortal man to deify himself, and induce his fellow-creatures to be duped by the monstrous apotheosis to such a depth of infatuation, as to let him, sword in hand, command mankind to believe what he believes, and think what he thinks? Ask the commanders of the army, whether the logic of the sword has ever convinced the world? Bid them tell you what were the effects of violence and rigour against the Vandals? I was in Sicily; Salomon arrived in the extremity of despair: "All is over in Africa, said he; the Vandals have revolted: Carthage is taken, and they have committed the vilest ravage; within the walls and round the country all is a deluge of blood; and this horrible confusion is owing to certain polemical zealots, who do not understand themselves, and of course never can be reconciled. If the emperor will mix himself thus in abstract sophistry, and publish

publish his edicts in support of subtleties which he does not comprehend, let him put his irrefragable doctors at the head of his armies: for my part I resign: they have driven me beyond all patience." Thus that brave man declared his sentiments: between ourselves he was in the right. There are passions enough incident to human nature for the disquiet of the world, without having the torch of discord lighted up by fanaticism.

And who, enquired the emperor, shall quench the flames of discord?—The nature of the human mind will quench the flame, returned Belisarius; for casuists will grow tired at last of skirmishing about propositions men cannot understand, and cavilling about distinctions none have leisure to attend to. At first indeed, new-fangled opinions excited curiosity, and that curiosity encouraged the eagerness of disputation. Take away from controversy all importance in the eyes of the world, and it will soon be out of fashion; men in that case will endeavour to distinguish themselves by something different from an idle hypothesis. I compare these polemical bigots to a set of champions in the public games, who would embrace one another in perfect good humour if left to themselves; but being gazed at by the multitude, they cut one another's throats.

To avow the truth, said Tiberius, his reasonings have almost convinced me.—What troubles me, said the emperor, is, that upon this system the zeal of a prince can render no service to religion.

Heaven preserve me, returned Belisarius, from doing that mischief. I leave him the surest means of serving the interests of religion, by making

the soundness of his faith appear from the purity of his morals; and by holding forth the tenour of his government as an evidence, and indeed as a pledge for the truth that governs his actions. By making men happy it is easy to make proselytes. A good and upright king has a more powerful empire over the hearts of men, than all the pious friends of persecution collected together. It is, indeed easier and more expeditious to cut men's throats than to persuade them; but if bigot kings were to raise their voice to the most high, with this question, what arms would you have us employ to make you adored upon earth? and if God would deign to make himself heard, the answer would be, display your virtues.

As soon as the emperor's spirits, which had been much agitated by this enquiry, grew calm again in the silence of retreat, he recalled to mind the maxims and the counsels of the religious sectaries that surrounded him; their enthusiastic violence, their pride and unrelenting animosity. What a contrast, said he, has Belisarius exhibited! A man grown grey in battle and yet breathing the sweetness of humanity, meekness, and benevolence! whereas the ministers of the God of peace preach nothing but imperious arrogance and implacable rigour? The old hero is at once pious and just: he loves his God, and wishes to see him adored by all; he only requires that the adoration offered up should spring from sentiment and free-will. Alas! I have given way to a false zeal, which, at the bottom, was no better than a rage to tyrannize over the human understanding."

## POETICAL ESSAYS.

### An ODE to a FRIEND.

By the Late — Emily, Esq; of Trinity College, Cambridge.

— μέλαι δὲ μοι αἰὲν Αἰὼν. CALL.

#### I.

**H**OW oft in objects uninspir'd with sense,  
To musing contemplation, clear and strong  
As all the wordy pomp of eloquence,  
Or precepts dropt from Plato's honied tongue

Speak's nature's warning voice? For say,  
while now,

Chaunting so sweetly forth her evening lay,  
The love-lorn nightingale on yonder bough  
To peaceful slumbers lulls the wearied day,  
Say as thou mark'st, the willowy verge beside  
Of Camus old in pensive mood reclin'd,  
The stealing waves how hastily they glide,  
Starts not, my friend, a moral on thy mind?  
Waves still successive former waves supply,  
No more to seek their native source again,  
Another and another passes by,  
All hast'ning on to the devouring main:

'Tis

'Tis thus on years the rolling years succeed,  
Day follows day, and hour still urges hour;  
While now we speak, we think, the moment  
fled;

And time flows onward to return no more,  
And still shall flow, till it shall swallow'd be  
In vast eternity's unfathomable sea.

## II.

See'st thou yon golden orb, erewhile that shone  
Insufferably bright, and proudly rode  
In flaming radiance on it's noon-tide throne  
Sublime like nature's universal God?  
The shepherd views it with undazzled sight  
Now stretching o'er the plain it's level  
ray;

Now ling'ring on the extremest verge of light  
Gradual it sinks, and in the western bay  
Descends—E'en now pale darkness 'gins to  
rear

Her ebon car, by fatal screechows drawn;  
E'en now she spreads around her empire drear  
O'er lake and flood, o'er hill and flow'ry lawn:  
Ah! such is life! which haply soon may set  
In youth's meridian glory now so bright;  
With inauspicious note the bird of fate  
Soon, soon may warn us of the low'ring  
night;

And ere a year, a month, perchance a week  
On time's fleet pinions shall have slept away,  
You or some kindly friend, like you, may seek  
Yon hallow'd mansion of sepulcher'd clay,  
There weep for very tenderness, and cry  
"Beneath this marble sleeps the faithful  
Emily!"

## III.

Come then, let's seize occasion ere 'tis fled,  
Nor waste the treasure of the present day;  
If small's the store of life to man decreed,  
Less cause have we to squander it away.  
Come and let's trace the paths of fair renown,  
With sweetest flow'rets strewed, that ever  
bloom

Ere we shall sleep amid the base unknown  
With dark oblivion in the silent tomb:  
Yet first with votive offerings, let us bow  
In adoration due at nature's shrine;  
So may the goddess on our honour'd brow  
Fresh chaplets of unfading praise entwine;  
She led the poet, when he dar'd to soar  
Into the heav'n of heav'ns, an earthly  
guest;

'Twas she that bad the first of men explore  
The comet's path, the sun's eternal rest.  
But whoso'er he be, that for his guide  
To seek propitious nature shall disdain,  
Fame's adamant gates to pierce deny'd  
Devious he strays, and labours still in vain,  
Still vainly sick'ning o'er the studious oil  
To pale-ey'd death he gives the sleepless night;  
Curst as the wretch, that with unceasing  
toil

[Sleep height  
Panting, the cumbrous rock up th' hill's  
Hard-struggling heaves—then it rolls down  
again

With violent rapidity rushing amain.

April, 1767.

## IV.

O thou the genius of my natal hour,  
Soul of my soul in fastest union join'd,  
Unseen yet felt, whose heav'n-commission'd  
pow'r

To deeds of praise directs the yielding mind,  
Albeit with mighty Bacon to pursue  
Mysterious knowledge thro' untrodden ways,  
Or, Newton, led by thine unerring clue  
Urge flying science to its inmost maze,

Albeit to me by godlike acts to gain  
From shouting multitudes the loud applause,  
Rage thro' the storm of battle, and to stain  
The sword of vengeance in my country's  
cause

Permits not heav'n; nor in the per'ous hour  
Of dark conspiracy with dauntless tongue  
Dash the fierce spirit of Catiline, and pour  
The tides of patriot eloquence along,

At least distinguish'd from th' ignoble crowd  
O let e'en me not vainly pant for fame;  
Else tell me whence, as yet a child, I glow'd  
With the warm impulse of its sacred flame?

Still to repose, thou source of every good,  
In no inglorious leisure make it mine;  
Still, as I haunt the tow'ry-crowned flood  
Of Camus, blessed seat of bards divine,  
O'er Poesy's delightful fields to rove  
And crop immortal garlands from the muse's  
grove.

## V.

Wou'd that my power but answer'd to my  
will!

And heav'n auspicious gave not to the wind  
My frustrate vows! pluck'd from the sacred hill  
With laurels then these temples wou'd I  
bind,

Anxious to rival, with exulting pride  
Whom thou, O Albion saw'st in former  
time

Triumphant mid applauding Io's ride  
Rich with the spoils of Eden's happy clime,  
While Meles trembling through his farthest  
waves

The loud acclaims with envious wonders  
heard,

While sorrowing each within their pearly caves  
The nymphs of Mincio wept their con-  
quer'd bard;

Science and Smith, then pleas'd, might see  
me pay

The pious tribute at their Newton's shrine;  
Then Camus might approve the filial lay,  
Nor thou, Eliza, blush to call me thine;

Then might I force the captiv'd theatre  
To feel the miseries which others felt,  
In eyes unconscious of the tender tear

Extort the weeping sympathy, and melt  
The soul of adamant: Or pleas'd no more  
Wish fabled Pindus lead the tuneful throng

O'er Sina's top, and on thy palmy shore,  
O Jordan, sacred river, laid along,

Advent'rous soar on epic plume, and sing  
Of Israel's lawgiver, or Juda's shepherd king.

*Extract from Lines on the much lamented Death of the Marquis of Tavistock.*

"SEE where the object of his filial love,  
His mother, lost in tears laments his  
doom!

Speak comfort to her soul:—

O! from the sacred fount, where flow the  
streams

Of heav'nly consolation, O! one drop,  
To sooth his hapless wife! sharp sorrow preys  
Upon her tender frame—Alas, she faints.—

She falls! still grasping in her hand

The picture of her lord.—All-gracious heav'n!

Just are thy ways, and righteous thy decrees,

But dark and intricate; else why this meed

For tender, faithful love; this sad return

For innocence and troth? Was it for this,

By virtue and the smiling graces led

(Fair types of long succeeding years of joy)

She twin'd the votive wreath at Hymen's

shrine,

So soon to fade and die?—Yet, O! reflect,

Chaste partner of his life! you ne'er deplo'd

His alienated heart: (disastrous state!

Condition worse than death!) the sacred torch

Burn'd to the last its unremitted fires!

The conscious thought of every duty paid,

That sweet reflection shall support thy mind.

This be thy comfort:—Turn thine eyes awhile,

Nor with that lifeless picture feed thy woe;

Turn yet thine eyes; see how they court thy

smiles,

Those infant pledges of connubial joy;

Dwell on their looks, and trace his image

there!

And O! since heav'n, in pity to thy loss,

For thee one future blessing has in store,

Cherish that tender hope—hear reason's voice.

Hush'd be the storms that vex thy troubled

breast,

And angels guard thee in the hour of pain!"

*On the much lamented Death of the Marquis of*

*Tavistock.*

REPINE no more, afflicted friends,

Since heaven its mysterious ends

Keeps hid from mortal sight;

If here we are too good to stay,

It kindly beckons us away,

And bids the soul take flight.

Oh, sure, if mortal man may guess

At any after happiness,

For him there's much in store;

For never since this world began,

Was born a more deserving man,

Than him we all deplore.

Why should I say his anguish'd wife

Is now almost bereft of life,

With saddest woe oppress'd?

Why should I say his parents groan,

And friends make universal moan,

Whilst he has heavenly rest?

Why must I tell what England lost,

Or sadly say what hopes were cross'd,

In one most fatal hour?—

Since to regain that dear-lov'd youth,

So fam'd for probity and truth,

Is out of human pow'r.

For me, I ne'er my grief can tell;

Alas! I heard his parting knell,

Midst sad and doleful cries;

I undissembled sorrow felt,

Whilst by his mournful bed I knelt,

And clos'd his dying eyes.

If gracious heav'n had heard my pray'r,

Still had he been his father's care,

And still his friends had blest;

But though my heart now bleeds anew,

I must this maxim keep in view,—

Whatever is, is best.

And to his father, mother, wife,

And thousand friends who wish'd his life,

Let me this truth maintain;

Tho' heav'n, by most afflicting ways,

Its just and sacred will displays,

Yet MAN MUST NOT COMPLAIN.

#### A SKETCH of a SPRING MORNING

*in the Country.*

By THO. SHERRATT.

LOUD storms that vex the night, begin

to cease;

And ev'ry element proclaims a peace:

The herald cock, elated, claps his wings;

Warm roosted on his beam, his vigil, sings;

As who should say—Good morrow, friends

around;

The neighb'ring cocks, re-echo to the sound;

Day-dreading bats improve the loud alarm;

And owls sit close envelop'd in the barn,

Or else to hollow trees they wing their flight,

By instinct conscious of approaching light:

The chirping sparrows peep from out the

eaves,

And the shrill lark her grassy pallet leaves,

Borne on ascending wings she hails the sky,

Awakes the morn with warbling melody.

And now i'th' east some lucid streaks appear,

Presaging glimpse of dawning daylight near:

Darkness resigns reluctantly her sway,

Affrighted at the birth of infant day;

Before whose swift pursuing squadrons bright,

In panic, fly the vanquish'd pow'rs of night.

The morn appears with maiden looks serene,

And not a frown upon her face is seen,

Soon as aside the sable veil withdrew,

Th'expanded landscape bloom'd at once to

view;

Nature, all animated, sweetly smil'd

Upon the light, creation's radiant child;

All gloomy clouds had wept themselves away,

Nor hinder'd Sol to spread his genial ray:

(Thus merit, long obscur'd, breaks forth to

view;

While prejudice, like vapours, melts in dew.)

The

The grateful earth diffusive incense yields,  
 Arising from her fragrant flow'ry fields;  
 Ethereal zephyrs gently move the trees,  
 And mix ambrosial odours in the breeze;  
 From vegetable virgins kisses steal,  
 And frolic o'er the verdant commonweal:  
 The feather'd songsters one grand chorus join,  
 And highly hymn the heavenly hand divine:—  
 Let grateful man, with cheerful heart and  
 tongue,  
 Ne'er fail to join the pure incessant song.—  
 The ravish'd eye surveys each rural scene  
 Of flock-spread fields, and sweet enclosures  
 green; [tween;  
 Forests and scatter'd farms with trees be-  
 Spontaneous carpets, Flora's painted pride;  
 Enamel'd meads, that silver streams divide.  
 The countrymen resume their daily paint,  
 Whether in barns, or folds, or distant plains:  
 Forth from the farms the various cattle stray,  
 Wide o'er the pastures take their wand'ring  
 way.—  
 The muse would tire, should she attempt the  
 whole  
 Of various objects that delight her soul:  
 The rock-brow'd mountain crown'd with ru-  
 ins old,  
 Erewhile the seat of thane or baron bold—  
 But, oh, how chang'd!—rude storms of time,  
 or fate,  
 Have laid her ancient glories desolate;  
 Her huge crack'd walls green ivies round em-  
 brace,  
 And hide the wrinkles of her aged face;  
 Her once-proud rooms a dismal contrast make,  
 O'errun with weeds and briars—a dreary brake.

#### CHARACTER of the M. of TAVISTOCK.

*Multis ILLE bonis flebilis occidit,  
 Nulli flebitor quam ———!*

**C**OULD the wishes, the prayers, the  
 tears of a whole nation  
 Have averted the fatal stroke;  
 It had not been our lot to lament now  
 a loss,  
 As affecting as this country hath at any time  
 felt,  
 By the untimely death of one of its most  
 amiable sons.  
 His manners, from his earliest youth, were  
 easy and engaging;  
 Inasmuch that at school, and in the university  
 He was never known to have made an enemy:  
 The many friendly offices he performed  
 With becoming grace, to his contemporaries  
 in both,  
 Are expressed, at this time, too visibly in their  
 looks.  
 His parts were good, and understanding manly,  
 Improved by reading, and travel,  
 And inferior only to the honesty and goodness  
 of his heart:  
 Never fell at his, if at any age of life,  
 One more universally and deservedly lamented  
 By all ranks and degrees of people through-

out the kingdom,

From the highest to the lowest.

HIS character was such, as engaged  
 Even the malevolence of party to do it justice  
 willingly.

The kindest master, the sincerest friend,  
 The best and most affectionate son and brother,  
 The tenderest husband and father;  
 No wonder his relations, friends and depen-

dants,  
 Are thrown, upon so unexpected an event,  
 into the deepest affliction:

Tho' was consolation ever to be had  
 From public esteem, love, and sorrow;  
 THIS resource, at least, is fully open to them.  
 His mind was impressed with a proper sense of  
 religion,

And he was moral from principle:  
 Was above the foibles of youth, and vanities  
 of the age:

He detested vice in every shape, or however  
 fashionable,

And opposed example to its influence.  
 With all the advantages of birth, rank, and  
 fortune,

With every earthly prospect before him,  
 Which is too apt to intoxicate youthful minds,  
 Less steady and collected than his,  
 He was, at the same time, the farthest re-

moved  
 From pride, hauteur, and self-sufficiency:  
 On the contrary, most humane, affable, and  
 condescending.

Learn, reader, from this sample of such rare  
 and excellent qualities,

How greatly the public is affected  
 By the loss of so much private virtue:  
 And let the young and the noble of this land  
 reflect,

From so striking an instance of the uncertain-  
 ty of human greatness,  
 That neither titles nor riches, nor even  
 worth and virtue,  
 Are sufficient to secure stability to any thing,  
 On this side the grave.

March 24, 1767.

One who knew, and loved him, living;  
 Respects, and reveres his memory, dead.

NOAH, attempted from the German of Mr.  
 Bodmer, in the manner of the Death of Abel,  
 in Two Volumes. By J. Collyer.

**I**N order to give our readers some idea of the  
 nature of this work, and the manner in  
 which it is executed, we shall extract  
 from the ninth book the author's account of  
 the deluge, in that hemisphere where Noah  
 was placed.

“Now from heaven descended the evening  
 of the sixth day, the last which they imagined  
 was granted to the sinful earth. In the night  
 preceding the direful morn, that was expected  
 to involve all the people in the lasting sleep of  
 death, none in crowded Thamisa sought the  
 refreshment of balmy rest. Gloomy anxiety,  
 without any glimpse of hope, hovered over  
 the

the hours. Amidst these perturbations, rises the seventh morn; its noon came, and gave way to the grey evening, when the angel closed the ark. This day unexpectedly rising in luminous attire, and in its progress all serene, brought on its wings the hope of life; and with it returned presumptuous impiety, which, before appalled, had crept into the inmost recesses of their hearts, and there lay coiled. Then an impious wretch, who had been struck with terror, with scarce recovered speech, thus addressed his companion:

Thou must be speedy, unless thou art resolved to die before repentance; this mighty flood, the subject of so much discourse, will soon be at our heels, and then farewell earth and people. But he who was charged to demolish the banks of the ocean, has perhaps loitered away his time, in some more agreeable amusement, or finds it more difficult than he supposed. Indeed it is no easy task to assemble the waters of the sea, and pour them over the dry land. What if his voice cannot pervade the depth of the abyss of waters, or they should refuse to rise at his command.

With sneering accent, the other replied, The sea perhaps will not afford him water enough to cover the land and its mountains; and he will be obliged to visit the moon for a supply. If he be gone thither, we shall not drink water in haste; therefore lest we thirst before the sea is poured out to us; let us crown ourselves with roses, and exhilarate our hearts with wine; soon will it inspire us with resolution, and thus enlivened we shall look down with contempt on these dreams of Death and Hell.

Thus discoursed the giddy fools; but soon alas! was their wanton ridicule changed to dismal outcries, and their sneering looks to sad dismay. When night, close following the dim evening, descended from the firmament, a subterraneous murmur was heard rolling from south to west, thrice feverish tremblings shook the earth: the mountains and its lofty peaks rocked tremulous; the spacious plain swelled into a hill, which bursting sent forth sulphureous fumes, while dreadful sounds roll'd along the agitated air, like the conjoined force of a thousand thunders. Now from the mounts disrupted womb fluid columns rush upwards, and in dense clouds spread over the sable sky; and now with harsh roar, the darting streams pour from the heavens, dreadful as a shower of mountainous rocks. Soon was the atmosphere filled with clouds impelled by raging whirlwinds, close compacted in thick confusion, and blacker than the night. To those who were secure in the ark, the sight was dreadful, but to those who stood on the land, it was the front of Death. Lo, the loud thunder separates the connected clouds, and in floods they fall on the trembling earth, disfiguring the fields and sandy plains, with gaping furrows, torn

up by the raging torrents. Then died before their birth, Desision, Raillery, and Laughter. A dizzy gloom o'erclouds the eyes, and death-like paleness deadens the ruddy cheek.

All Thamista now stand staring with silent horror and stupid despair. On whom should they call? On the Lord, whom they had rejected? On Satan, who delights in human victims? Or on Destiny, which is but an empty name? They ring their hands! they prostrated themselves on the wet earth; they beat their breasts. Alas, these were only abject lamentations, inspired by fear! Whither should they fly? Into the the streets and open places, the swelling floods poured in torrents. In a festive hall before the temple of Destiny the floor burst, and upwards toward the sky rose a column of compressed water; and, having reached its height, fell on the city, in a rapid deluge, with a noise louder than the explosion of a whole battery planed by the murderous hand of war. The torrents in the fields rushed with such impetuosity, that forests, rocks, and houses, were driven before them.

The ensuing day, if that name may be given to the sickly gleam, which with difficulty pierced through the clouds, Thamista, from its battlements beheld with languid eye, the view of death, and wild desolation spread all around: beheld the rivers which had before delightfully watered the smiling land now confined in one wide lake, extending farther than the eye could reach. The flood had already overspread the plains, and was gaining the hills, while man, beast and fowl, with vain efforts, lay struggling on its overwhelming surface. Where the rich orchards reared their lofty tops; where fruitful autumn bent under the waving ear, where the vine with purple clusters adorned the side-long hill, or the lofty cedar cast its lengthened waving shade, is spread a general inundation, and drowned lie herbs, plants, and flowers; the lofty trees and fragrant groves, with all their bloom, and all their odours dead. The affrighted birds with feeble pinions skim the thickening clouds, and fly from tree to tree, and hill to hill; till the impetuous storms whirl them round and dash them in the deep. The sturdy elephant and lusty bull, trembling, skim the impetuous waver, and swimming rise above the swelling surge in vain. Alas! the birds of the air, the beasts of the forest and the field, with man, the lord of the creation, finding all their efforts ineffectual, die immersed even as the reptile; all drink death in the water, mingled by the comet, with resin, nitre, and sulphur.

Now was the city encompassed by the prevailing flood, and the lustre of its structures of polished marble, amidst the turbid deep, resembled the silver moon in a gloomy sky. Within its walls death had shut up its choicest victims. The waters daily rose; daily the people

people saw their fate approaching nearer, and felt a lingering death. They beheld the swelling flood forced its way into their bolted chambers, or pursue these to the lofty roof. Some made the summits of the pyramids their refuge, and wishing for death, fled its approach. With bitterest lamentations, they sought the securest places, crying, O ye walls, ye towers, fall on us! Ye waters of the abyss, cover us! through all eternity cover us! Never let us more know life and light!—But the wailing of sinners, did not arrest the swelling flood."

*The Case of Vincent Wood, as delivered to his Majesty's Minister at the Court of France, August 30, 1766.*

"ON Monday the 18th of August, between the hours of eleven and twelve at midnight, I was awakened from my sleep, at my lodgings, in the Rue d'Enfer, by a commissary, and five or six of his attendants, who demanded my name, and how long I had been in Paris; being greatly surprised at so unexpected a visit, and deficient in the French language, I sent for Mr. Lemoine to interpret for me, who, by my desire, informed the commissary that my name was Vincent Wood, that I was a surgeon upon the half-pay, in the royal regiment of Artillery, that with leave of absence from Lord Granby, master general of the ordnance, I came to France in February last, from which time till the 27th of July, I had boarded with Mr. Gressier, between Boulogne and Calais; that I came to Paris on the 4th of this month, in company with Mrs. Lemoine, wife of the said Mr. Lemoine, and other persons unknown to me, in the Calais coach; ever since which I had lodged where he then found me. To this the commissary replied, that he knew much better, that I had been six weeks in Paris, and had lodged at the hotel du Sr. Esprit. To convince him of his mistake, I sent for Mrs. Lemoine, who, relative to my arrival in this capital, confirmed, word for word, all I had told him; and, as a farther proof, he may find the same confirmed by an enquiry, at the Bureau, where the Calais coach puts up. He then asked me if I had any acquaintance in Paris, and what was my business? I told him my acquaintance were but few; that I came to improve myself in the French language, but that there were in Paris three gentlemen just arrived from England, who lodged at the hotel de York, one of whom had been for many years my particular acquaintance. He then asked if I had a father and mother living, and the place of their residence; to all which I gave him direct answers. But notwithstanding this, he demanded the key of my trunk, rifled it from top to bottom, took from me my commission, a note of hand upon a gentleman in London for ninety-two pounds sterling,

and all the letters directed for me at the place of my residence, both in England and in France, amounting to forty or fifty in number; with many other articles, of which I have no account. From these letters &c. he could not but be convinced that I was the person that I represented myself to be; yet, without further ceremony, by his order, I was forcibly hurried into a coach and carried to a most execrable prison, a prison, from its filth and closeness, sufficient to produce a pestilence; there I was delivered to the custody of a merciless turnkey, who first stripped me of my stock, knee, and shoe buckles, garters, handkerchiefs, &c. and afterwards demanded if I had any English guineas; finding I had not, he conducted me into a room loaded with vermin; and destitute of a sufficiency of air for respiration. In this place, from the horrid stench arising from the filth and nastiness of some unhappy wretches then confined in it, I was seized in a few hours with a fever and a violent putrid flux. At nine the next morning the turnkey came again, and asked if I wanted for any thing, I told him nothing but pen, ink, and paper, that I might write to the English minister to procure justice; to which he replied, I should have neither, nor any opportunity of being known or seen by any of my friends. In this miserable situation I was detained from Monday midnight, till near three in the afternoon on the Friday following, when from the noisome air of the place and the illness I had undergone, I had repeated convulsive fits, which might have proved mortal, had I not providentially been taken into another room to be again examined by the commissary, who then, as before, asked me if I had father and mother living, if I had not gone by any other name, and, particularly, by that of Morgan; I assured him that I had not, and that my name was, (as I had before informed him) Vincent Wood, of which my papers, &c. then in his custody, were a sufficient testimony; whereupon he again delivered me the note of hand, and said I was then at liberty to see my friends but must still remain a prisoner, which, till the Monday following, about six in the evening, I accordingly did, when the turnkey came and informed me, upon payment of my expences, I might leave the prison when I pleased, and upon which I was immediately released. On the Wednesday following I went to the commissary, and, with all due respect due to his office, begged to know for what it was I had been thus imprisoned, and to desire a restoration of my papers, &c. when, instead of giving me the least satisfaction in either respect, he told me he had nothing more to say to me, and if I was dissatisfied therewith, I must go to Compeigne and complain to Louis Quinze. From that time till the 9th of November, though I had made repeated applications

cations for the recovery of my papers, &c. and they were sensible of their error in imprisoning me, yet it was with the utmost difficulty that I was then able to procure them, three months after they were seized."

*Extract of a Letter from Charles Town, South Carolina, March 2, 1767.*

"CAPT. Stephen Blundell, of the ship *Ranger*, who arrived here the 14th past from Oporto, has given us the following account of his extraordinary and inhuman treatment there; which may serve (among other instances) to shew how those allies of Britain reward her for her protection and friendship, to which they owe so much.—Here follows the narrative in his own words; remarks are left to the reader.

"I, Stephen Blundell, one of his Britannic majesty's subjects, master and part owner of the ship *Ranger* of Poole, arrived at Oporto the 4th of November, 1766, from Newfoundland, with a cargo of fish, which I was to sell at the mart, remit the proceeds home, and then proceed for South Carolina, where I was chartered to load. Nov. 8th, I hauled my ship to the key, and took the booms on board, in order to begin landing my cargo on Monday the 10th. But at midnight on the 9th, the watch upon deck alarmed me with the cry, for all hands below to jump up, their being thieves on board, robbing the vessel. Amongst the rest I went up, without dressing myself, and found my people taking a thief in over the bow, who had already cut away my fore-clew-garnet and reef tackle-fall, and with them jump'd into a boat, he had under the bow, with an accomplice, into which the watch had followed, and taken him out, with the clew-garnet. The accomplice immediately pushed off in the boat with the tackle-fall. I then ordered the thief to be taken care of till day-light, in order to know who he was, deliver him up, and obtain justice, and would have put him down the steerage, but he drew his knife, and became so unruly that I was obliged to order him to be tied to the main-mast, whence he soon cut himself loose, when I ordered his arms to be tied; but no person offered to strike, or otherwise ill use him. He proved to be a Portuguese soldier belonging to the garrison. His accomplice had called other soldiers, his comrades, and about two in the morning (very dark) a number of them came down to the ship, upon whose first appearance I caused the planks on the stage to be hauled in, to prevent their getting on board, and murdering us all. They asked for the thief; I answered that I intended to deliver him up in the morning: Finding they could not get on board, they replied, it was very well, and went off. Had I seen an officer, or an order to deliver the fellow up, or known of any guards upon the wall, I would gladly have got rid of him. The 10th, a little before sun-rise, twelve Portuguese

Soldiers came along-side in a boat, with their muskets and bayonets fixed; I received them on board, neither offering, or expecting to meet with any ill treatment, shewed them the thief, and told them what he had done; they took him away without any order, or even an officer above a serjeant; after which, to my great astonishment, they seized me, my boatwain, and a man belonging to another English vessel, who happened to be on my deck, dragged us along like dogs, and tumbled us head foremost into the boat. I made some resistance, by holding fast to the ensign staff, but a soldier attempting to run me thro' the back with his bayonet, (which was happily beat off) I was obliged to submit. As soon as they had tumbled us into the boat, we were most unmercifully beat and bruised with the butt-ends of their muskets, myself in particular so much that I never recovered the beating while I remained at Oporto after, then tied our hands together, and thus led and guarded us as the worst malefactors to a prison, where my unfortunate companions were again severely beaten, till I paid two new crowns to the villains there to desist. From hence we were soon after carried, our hands again tied to the common gaol. In this confinement we remained till the 15th when my merchant, Mr. Thomas Stafford, by paying the head prison-keeper five moidores, representing to the governor my ill state of health thro' the beating, and petitioning for my being released, obtained leave to remove me to his house for my recovery. The 24th, the gaol-keeper (I suppose expecting more money) sent to demand me back from my private to the public prison, whither I was forced again to go, ill as I was: The same day however upon the consul and Mr. Stafford's again petitioning the governor, leave was obtained for my return to my private prison, where I remained, without daring to stir out or see after my ship or business, till the 5th of December; when, upon a new petition to the governor, setting forth that my ship was unloaded, and ready to proceed upon a charter-party to South Carolina, I was at last released from my private prison, and my boatswain and the other men from the common gaol, upon the moderate terms of paying every charge they thought proper to bring against me and them, and without any other satisfaction for the insults, injuries and ill usage we had received."

#### LETTER III.

*From a Father to his Daughter. (See p. 111.)*

Aix-la chapelle.

I Came to this place on Saturday, and had more joy than I have felt since I parted from my dear daughter: what think you was the occasion? Why I found here twelve letters, each of which gave me an account of your welfare. The civilities shewn you by my friends, during your stay in town, were

very agreeable to me; the chief thing I ask of Providence is, a blessing on you through life; and all I ask of my friends is, a regard to be shewn to you. The two great trials of friendship are a temporary or an eternal absence. Remembrance and good offices in the first instance, and justice and candour in the last, are the worthiest testimonies of it that our nature can expect, or our honour exert; though I am sure a hint to you is unnecessary in point of the great duty of gratitude, yet as a remembrance of those that are now good to you, ought to be doubly imprinted on your mind, you will forgive my mentioning of it; your mother frequently recollected to me, those who had shewn her any tenderness during her childhood, to some of whom since my great loss of her I have shewn all the regard in my power. In your present situation was she once, with this difference, that she never had such a parent as you have in Mrs. —: how thankful ought you then to be to Providence for this great happiness.

I will now pursue my progress to this place. Tired of Utrecht I sat out the 19th of Jan. rather a bad season for travelling through Germany, but however the weather in general was favourable. Our first stage was thro' Guelderland to a place called Arnheim. Guelderland is one of the seven provinces, and you cannot conceive the joy I had to see an ascent and to leave the eternal bog of Holland. I saw heath, and other ground, like some parts of England. Arnheim is a poor fortified town, and scarce affords a tolerable lodging, and I was so badly accommodated, that I slept all night in my cloaths. A small branch of the Rhine runs by this town, which we crossed, and as there was no conveyance but a covered waggon, I walked ten miles to another branch of the Rhine, which was as broad as the Thames above London-Bridge, and runs close by Nimeguen. There had been a great frost, and the river was froze three parts over; that day there was a general thaw, and I was forced to walk over the ice, not without some danger, with two men to hold me, and when I got into the boat I saw the ice was not above three inches thick. Nimeguen is the last town belonging to the Dutch on this side of the Rhine. To avoid the Hussars we were necessitated to zigzag the country, for though the Austrians are our good allies, and take all the money they can from us, yet a Hussar belonging to them is rather worse than one belonging to the French; as they are real natives of Hungary, and from their birth down right savages, and nothing better. An English gentleman had lately been robbed by them near Maestricht, which made it prudent for us to take another route. These Hussars are irregular troops, whose whole support is pillage and plunder. Fierce, void of humanity, and even learned in the art of murdering with a single stroke through

a man's body. From Nimeguen we passed through Cleve, once a flourishing dutchy. It is a fine country, situated on the banks of the Rhine, finely wooded with vast regular plantations, which bespeak once happier times; but now the misery of an arbitrary government is apparent. The road lay thro' avenues of trees, but scarce any appearance of husbandry and no gentlemen's seats. The few farms we saw were miserably decayed, hardly a soul in them, if any, old men, women, and children; for miles we saw nothing living either brute or human. The country seems returning to its original state, a forest, and its primitive possessors wolves and boars, which seem to have resumed their empire, which at night make a hideous noise for want of prey; but it is plenty only can give them a chance for bit of mutton; necessity has nothing to spare, or run the risk of losing. The town of Cleve is most miserable. Here I saw for the first time the Roman religion prevail, tho' their sovereign, the king of Prussia, is a protestant. The town is all in ruins, the ducal palace full of batts and nastiness; it is situated on an eminence, and a small navigable river running just under it, so that it is capable of great improvement. Next day we passed through a fine country equally wretched, and at night came to a lonely post-house, where for convenience, as well as safety, we determined not to go to bed, and with difficulty got some eggs and bacon, which our servants cooked for us.

At one o'clock in the morning we sat out towards Dusseldorp, and were entertained with the melancholy howling of the wolves, who nightly proclaim the poverty of the country; at seven we reached the banks of the Rhine, which we crossed in a boat made of three boards, one at bottom, one on each side, resembling a trough, in company with a butcher and two melancholy calves, and I assure you I did not much like our passage. We arrived at Dusseldorp, where for the first time we had a stove; a most stinking and unwholesome convenience it is. This is one of the capital towns of the elector Palatine, situated in the dutchy of Berge. It is pretty large and full of churches, &c. but nothing remarkable except the elector's palace, which I went to see, on account of a gallery of pictures. It consists of many rooms; one of which is filled with pictures, done by Reubens, who was a noble painter. There are, as indeed in all great collections, a number of miserable paintings. The ornaments round the rooms are very unequal, nothing scarce but a few plaister busts, though some of the pictures are very valuable. The German taste is so execrably bad, as well as their oeconomy, that in the gallery there was neither a fire or a stove to preserve the pictures, or warm the curious; though they might afford it one would think

think out of the donations that are made by travellers to the Ciceroni (so in Italy they stile the persons who shew and explain the curiosities) which is no less than a ducat. From Dusseldorp, we crossed the Rhine again for Cologne, and at night came to a house, where was no accommodation but one room in which was a stove, and our bed to be straw, and our companions the postilions and all the family. When we entered the room there was a poor child in a cradle and a wretched boor (such they call husbandmen) rocking it. On the bench we were to sit on was another child asleep, which one of us had like to have sat on. No candle in the house, but a vile stinking lamp, round which we sat, eating a pot of milk, (which we with difficulty procured) with bread as black as our hats; we determined to lie all night in the coach, which stood in a farm yard full of muck and filth. We crammed the coach full of straw, and servants and all slept there till it was light, when I awoke almost frozen to death with the cold. We set out immediately, and reached Cologne by nine o'clock. It is an immense large town, in which they tell you are as many chapels and churches as there are days in the year. It is what they call a free imperial town, by which means it is a nest or asylum for all the villains and banditti of Germany. The very face of the town, the inhabitants and ail bespeak it. The elector of Cologne never resides here as he cannot lie three nights in it without leave of the magistrates, which he will not submit to ask, so lives at Bonne. Here is a large college of jesuits, the number of whose students are not less than four thousand. They go about in blue cloaks, and nightly, with impunity, rob, murder, and commit all kinds of villainies, so that it is not safe stirring out here after it is dark. At the corner of every street you meet either a priest, a student, or a hog: I believe we were two hours getting through it on our way to Juliers, but we were obliged to stop for the night at a village, where I, rather than sit up in the coach, lay on a brick floor covered with straw. We sat out early next morning, and had scarce gone forty yards, when we were overturned flat in the dirt; we passed through Juliers, and luckily arrived safe here, after a journey of nine days and five nights, in which I could not take off my cloaths.

Thus wretched is the country I have passed through, occasioned by arbitrary power, and the rapaciousness of the Romish religion: What the civil power spares the church gleans; and besides, the soldiers are all on free quarter, and the poor farmer is obliged to entertain them: And to a man of humanity it is terrible to see the disgrace of human nature, such I esteem the situation of people who are alternately oppressed with

chains both of body and mind, by the ambition of monarchs, and the knavish zeal of priests. All which makes me thank heaven that I was born an Englishman.

To the AUTHOR of the LONDON MAGAZINE.

SIR, Brabant, April 10, 1767.

THIS letter comes to you from abroad, from an Englishman, and a real lover of his native country. I take notice (nay it is in some degree my duty as an English traveller to take notice whilst abroad) of every thing which I think may be prejudicial to the interests of Great Britain.

The liberty of the press is a blessing, which hardly any but Britons can boast: I will not abuse it with invectives, but confine myself to an attention on such subjects as may be acceptable, and worthy of being noticed.

Know then, Sir, that the real source of the decline of British commerce on the continent of Europe is in a great measure owing to the secret agents employed in England, who seduce our artificers, &c. to go and settle themselves abroad—agents, which ought to be noticed and punished to the utmost rigour of the laws. I have seen, with concern, upon the spot where I am at present, several deluded English artists of various trades pass through the country where I am, with their children, to go and settle themselves in foreign parts; particularly such artificers as are masters in England; if no speedy method is taken to prevent that increasing evil it is to be apprehended it will in time prove fatal to several branches of trade in Great Britain.

I have no direct opportunity to communicate these thoughts, and these facts, on so interesting a subject, but through the channel of your Magazine, which I constantly receive and peruse with pleasure.

There is another thing to be observed, sir, I mean the encouraging of our manufactures, for wearing apparel of all sorts, in opposition to those of our rivals the French; without such encouragement the industrious tradesman becomes indolent, careless and inactive, and, consequently, our manufactories may in time return to their primitive imperfection, particularly when such useful people are inticed to leave their own country, and go to shew their skill and industry in other parts of Europe.

The noble example their majesties have given in favour of English manufactures, had a sudden and surprising good effect. The drooping tradesman, with his family, immediately began to lift up their heads, with different countenances to what they did a few years ago, and his productions immediately fixed the eyes of sensible foreigners on the beauty, elegance, and strength, of his manufactures. If this noble example continues

to be imitated; it is not to be doubted but that the manufactures of England will be brought to the highest degree of perfection, if not it

is to be feared that they will lose their estimation throughout all Europe.

I am, &c.

## THE MONTHLY CHRONOLOGER.

THURSDAY, March 26.

THE governors of the city of London lying-in hospital held their annual feast, &c. when 330l. was collected for the charity.

MONDAY, 30.

Richard Mithill, aged near forty, was executed on Richmond hill, for the murder of his brother, pursuant to his sentence. (See vol. for 1766, p. 489.)

THURSDAY, April 2.

At the court of proprietors held at Merchant Taylors-hall, a motion was made by one of the nine proprietors who called the court, that it should be resolved, as the general sense of the meeting, "That in the present situation of the company's affairs, it was proper to come to an equitable accommodation with the legislature with respect to their late territorial acquisitions." This motion, notwithstanding some frivolous objections tediously insisted on, was at last unanimously agreed to. The report of the directors upon Mr. Sullivan's propositions was then called for and read. This proved to be an elaborate attempt to throw discredit upon those proprietors, and tended clearly to demonstrate that the company would be losers by every advantage which they had lately acquired in India; and, in short, that no proposition from that quarter could possibly tend to the benefit of the company. The same ideas and the same reasoning had been published some days before in an anonymous pamphlet, to which a very able answer had also been published. A debate ensued upon this report, and several gentlemen clearly demonstrated the erroneous principles on which it proceeded, and the proprietors seemed clearly convinced, "that the company could not be the poorer, nor their trade in danger of ruin, by having acquired more than two millions per annum in India." As the directors offered no new propositions on their part, but contented themselves with attacking Mr. Sullivan's, it was moved that a ballot should be taken on this question, "That the propositions offered by Mr. Sullivan as the basis of accommodation were equitable and proper." After a long debate it was suggested, that before coming to a ballot, any other propositions in the possession of the directors or other proprietors, should be laid before the court. This was agreed to, provided a short day for discussing the whole was appointed; April, 1767.

and it was insisted that the proprietors should meet the next day for that purpose. The directors and their friends strenuously insisted that the court should not meet till Monday; and on a division it was carried against the directors, 158, to 151.

FRIDAY, 3.

His majesty went to the house of peers, and gave the royal assent to the following bills, viz. to that for raising 1,800,000 l. by loans on exchequer bills, for the service of the present year.—To apply the sum granted for the pay and cloathing of the militia for 1767.—To enlarge the term and powers granted for building two new churches in the town of Liverpool.—To enable the earl of Strathmore to take and use the name of Bowes, pursuant to the will of George Bowes, esq; deceased: And also to several road, inclosure, and naturalization bills.

MONDAY, 6.

At a general court of proprietors of East-India stock, held at Merchant-Taylors-hall, to receive and consider the new propositions delivered in by the directors, for a basis of accommodation with government, the said propositions were read and were found to be built upon the same dangerous and inadmissible plan of participation, with the former. Government was still to have a full half of all the company's profits in trade, and the proprietors were only to receive a dividend of  $12\frac{1}{2}$  per cent. dependant upon the will of the directors, and to be declared at their pleasure. A plan of this nature was deemed too injurious to the interests of the proprietors, and was opposed with great force of argument. In the course of the debate, a gentleman called on the directors to explain upon what grounds they promised a dividend to which they fixed so uncertain a date of payment; they only answered, that it depended upon contingencies. An answer so evasive, gave universal disgust. Mr. Sullivan was then called upon to shew upon what he founded his assurances of a dividend. That gentleman then explained in a few words, and with great perspicuity, how the company by his plan would be enabled to pay off their debts, and divide 14 per cent by Christmas next.—A ballot was at length proposed upon both plans which is to be taken to-morrow.

TUESDAY, 7.

Matthew Clarmont, Esq; was chosen governor and Sir Samuel Fludyer, bart. deputy governor, of the Bank of England.

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WED;

WEDNESDAY, 8.

The following gentlemen were chosen directors of the Bank, for the ensuing year, viz.

Gustavus Brander, Charles Boehm, William Cooper, John Cornwall, Peter Du Cane, Peter Gaussen, J. H. Langston, Robert Marsh, Richard Neave, Henry Plant, Edward Payne, George Peters, Peter Theobald, John Weyland, Samuel Beachcroft, Edward Davell, William Ewer, John Fisher, Chris. Hake, jun. William Halhed, Tho. Plumer, James, Sperling, esqrs.

THURSDAY, 9.

Upon the scrutiny for the directors of the East-India company, which was reported yesterday evening at six, the following gentlemen were chosen for the year ensuing, being the complete house list, whereby it appears, that the least number is sixty-two above the highest in the proprietors list, excepting for the four gentlemen who were in both lists.

HOUSE LIST, Anno 1767,

F. W. Barrington 587	† Robert Jones 844
Christopher Baron 587	* John Manship 613
* Benjamin Booth 586	John Pardoe 519
* H. Crabb Bolton 576	Thomas Rous 625
Joseph Creswicke 566	John Roberts 627
* Sir G. Colebrooke 619	Henry Savage 596
* Sir J. Cockburn 580	Tho. Saunders 593
* Peregrine Cust 610	Luke Scrafton 571
† George Cuming 863	† * William Snell 876
† Ed. H. Crutten-	John Stephenson 583
den 889	Edward Wheler 603
George Dudley 612	Geo. Wombwell 540
P. Du Cane, jun. 601	

N. B. Those marked with \* are new ones, and those with † are in both lists.

PROPRIETORS LIST, Anno 1767.

* Charles Boddam 394	* John Motteaux 371
* Alex. Craufurd 320	* Richard Smith 374
E. H. Cruttenden 889	* William Snell 876
George Cuming 863	* Laurence Sullivan 416
* George Dempster 37	* John Townson 373
* George Edwards 395	* Henry Vanstuart 457
* Henry Fletcher 371	* Samuel Waller 336
* W. Geo. Freeman 371	* Bouchier Walton 373
* Sir James Hodges 337	* Richard Warner 372
* Capt. W. James 320	* Wil. Webber 455
* Michael Impey 360	* Benj. Winthorpe 371
Robert Jones 844	* John Woodhouse 341

N. B. Those marked with \* are new ones.

The following was the state of the lists as delivered in, viz.

House plumb,	—	—	312
Proprietors ditto,	—	—	199
House scratched,	—	—	259
Proprietors ditto,	—	—	127
Written lists,	—	—	42
Compound ditto	—	—	12
Ditto scratched	—	—	9

953

On the question for determining which of the two plans for an accommodation with the government should be adopted, the numbers upon the ballot stood thus :

For the directors plan, —

For Mr. Sullivan's, —

546

347

Majority for the directors plan, —

199

Total balloted, —

893

On the ballot for directors, by a strange mistake in some of the proprietors, the following ballots were thrown in upon the question viz.

For the directors proposal, —

For Mr. Sullivan's —

2

2

On the other hand again, on the ballot for the question, the following lists were put in for directors, viz.

Proprietors lists —

5

House ditto, —

4

Blank, —

1

The next day Thomas Rous, Esq; was elected chairman and Thomas Saunders, Esq; deputy chairman of the said company.

MONDAY, 13.

His serene highness the hereditary prince of Brunswick, arrived from his travels, at St. James's, after an absence from England, of one year and two days.

WEDNESDAY, 15.

His majesty went to the house of Peers, and gave the royal assent to, The bills to enable his majesty to settle an annuity of 8000l. per annum on the king's three brothers.—For laying an additional duty of 6s. per dozen on all straw, chip, cane, or horsehair hats and bonnets; and 6s. per pound weight on all platting straw of chip, cane, or horse-hair, proper to be used for making hats.—To enable the trustees of the British museum to exchange, sell, or dispose of any duplicates of printed books, medals, coins, or other curiosities; and for laying out the money arising from such in purchase of other things, which may be wanting in or proper for the said museum.—To enable Henry Duke of Buccleugh, a minor, to make a settlement on his intended marriage with Lady Elizabeth Montagu.—For paving, cleansing, lighting and watching the streets in the parish of St. Botolph Aldgate, which lies in the county of Middlesex, and part of a street called East Smithfield, in the precinct of St. Catherine's.—For making navigable the river Ure, from its junction with the river Swale to the Borough of Ripon, in the county of York. And to several other public and private bills.

FRIDAY, 17.

An house was consumed by fire, in Hungerford market.

THURSDAY, 23.

The following were chosen council and officers of the society of Antiquaries, for the ensuing year :

The bishop of Carlisle, president. A. Aikew, M. D. Sir. J. Ayloffe, bart. J. Banks, Esq; W. Blackstone Esq; D. L. L. J. Burrow, Esq; Lord Cardross. Mr. J. Colebrooke, treasurer. J. Darker, M. Duane, Esqrs. Earl

Earl of Exeter. T. Hollis, Esq; J. Miller, D. D. Dean of Exeter. T. Morell, D. D. W. Norris, M. A. Secretary. Marquis of Rockingham. H. Rooke, Esq; Master of the Rolls. Master of the Temple, Director. J. West, D. Wray, Esqrs.

The following has been inserted in the London Gazette.

The right honourable the speaker of the house of commons, agreeable to resolutions and orders of that honourable house, gives notice,

That the remainder of the capital stock of annuities, after the rate of 4l. per cent. granted in respect of certain navy, victualling, and transport bills, and ordnance debentures, delivered in and cancelled pursuant to an act made in the third year of his majesty's reign, will be redeemed and paid off on the 25th of December next, after discharging the interest then payable in respect of the same; agreeable to the clauses and powers of redemption contained in the said act.

That one fourth part of the capital stock of annuities, after the rate of 4l. per cent. established by an act made in the third year of his majesty's reign, entitled, "An act for granting to his majesty several additional duties upon all cyder and perry; and for raising the sum of 3500000l. by way of annuities and lotteries, to be charged on the said duties," will be redeemed and paid off on the 5th of January next, after discharging the interest then payable in respect of the same, agreeable to the clauses and power of redemption contained in the said act.

A candid address, lately published, gives the following instances of parochial abuse in the single article of bastard children:

In 1762, the sum received for bastard children, was 310l. 11s. 5d. of which only 170l. 15s. was brought to the parish credit.

In 1763, 304l. 13s. 6d. was received, and only 141l. 7s. 3d. was brought to the parish credit.

In 1764, the accounts delivered by the overseers stood thus:

One overseer received 53l. 11s. 5d. did not bring to the parish credit a single shilling, and charged the parish in debt to him 2l. 16s. 9d.

Another received 43l. 1s. did not bring to the parish credit a single shilling, and charged the parish in debt to him 3l. 15s. 0½d.

The third received 183l. 9s. and brought to the parish credit only 66l. 6s.

The fourth did not give credit for a shilling received, and yet charged 30l. 6s. 5d. as due to him from the parish.

In 1765, the sum of 300l. 17s. was received, and 144l. 13s. 2d. only brought to the parish credit.

In the same address we find the following assertion:—"The governors found, to the disgrace of humanity, that the sick and the well had been, for some years past, blended and mixed together, that from the gross neg-

lect of the Parish Officers, there had, in fact been no infirmary for the sick for some years, but that infected persons were suffered to continue intermixed with the other poor in the same common rooms, some of them three in a bed, spreading contagion through the wards and threatening the lives of all the poor in the house, to the amount of between three and four hundred."—An act for the relief of these parishes, and preventing these enormous abuses for the future, by the appointment of proper governors to be elected by the inhabitants, has lately been obtained. Grievous complaints of this kind were made not long since, respecting the poor of St. James's, Westminster; but it is hoped, in so opulent a parish, some reformation has ere this been brought about.

#### State of the City Hospitals for 1767.

##### Christ's Hospital.

Children put forth apprentice and discharged, last year, ten whereof had been instructed in the mathematics and navigation	—	139
Buried the last year	—	17
Remaining in this hospital	—	873

##### St. Bartholomew's.

Cured and discharged last year	—	3745
Out-patients relieved	—	3100
Trusses given by the hospital to	—	11
Buried this year	—	349
Remaining under cure	—	400
Ditto out-patients	—	141
Total	—	7746

##### St. Thomas's.

In patients cured and discharged	—	3245
Out-patients, ditto	—	3797
Buried this year	—	301
Remaining under cure	—	470
Out-patients, ditto	—	236
Total	—	8049

##### Bridewell Hospital.

Vagrants, &c. relieved and discharged	—	461
Maintained in several trades, &c.	—	76

##### Bethlem Hospital.

Admitted into this hospital	—	195
Cured	—	172
Buried	—	44
Remaining under cure	—	251

[The rest of the Monthly Chronologer with the Lists in our next.]

#### FOREIGN AFFAIRS.

BY our late advices from Sweden we have an account of an edict or law just published at Stockholm for establishing and regulating the liberty of the press, containing in substance as follows: That every person shall have liberty to write and reason on all subjects in general; on all the laws of the kingdom, with respect to their utility or bad ef-

fects; on all alliances in which the kingdom is engaged, whether long subsisting or modern, with foreign powers; on their good or ill effects; on propositions that shall hereafter be made for concluding new ones, and on the publication of the alliances themselves, the secret articles alone excepted. Liberty is granted by this edict to treat of the situation of affairs in other nations, their political constitutions, their internal police, their trade, their strength or weakness. The characters and manners of any people may be described; their progress, their errors, and their vices may be examined; and comparisons in relation to Sweden, may be drawn. The edict allows every person to demand of all the colleges established for the administration of public business, from the senate to the courts of the smallest jurisdiction, a communication of their register, or journals, wherein the decision of causes is entered, and obliges them to print the same either entire or by abridgement, together with the opinion which each person delivered in the debate and in particular the decision of the judges; and if any person shall refuse to communicate such registers, or journals, he shall be put out of his place. The senate alone is to have an exclusive privilege of not communicating their debates concerning foreign affairs, which it is expedient should be kept secret for some time. During the session of the diet, every person to have liberty to make observations on the debates and resolutions of each deputation of the states, concerning any business, whether general or particular, except such as concerns the administration of government; and to print any such debate. In consequence whereof the king, before the calling of any diet, is to give orders, for making out, from the journals of the colleges, and other departments of the public administration, an exact account of the situation of the state in every part, and to cause such account to be printed. This edict, whilst it gives full liberty for writing any remarks on the Swedish history, ancient or modern, and for publishing any memoirs or anecdotes concerning foreign countries, forbids the publication of any thing against the established religion of Sweden, or the fundamental political constitution, or the rights and privileges of the different orders of the state. Personal satires and pasquinades, contrary to the respect which is due to crowned heads, or injurious to the reputation of private persons, are likewise forbidden by this ordinance. And by the fourth clause of the said edict, the printer of every book is directed to print the author's name on the title page, and the author alone, and not the publisher, is, in that case, to be answerable for any exceptionable passages; but if this precaution is neglected, the printer is then to be considered as the author; except when the author, for particular reasons, desires to remain unknown, and gives his name, in writ-

ting, to the printer, to be produced, if called for by authority.

Hamburg, March 31. After several deliberations, the Polish dissidents have entered into an association at the city of Thorn, and chosen Lieutenant General Goltz their marshal. They have also signed and printed a manifesto, in which they declare the motives which engaged them to take this step, and have prevailed on the magistrates of the place to concur with them. The regencies of Elbing and Dantzic have acceded likewise.

Dantzic, March 26. On the 23d and 24th of this month there were great movements among the members of the grand council here. The question was, whether this city also should accede to the confederacy formed at Thorn, on the 20th, by the dissenters of Great and little Poland? After a multitude of debates, it was resolved, in the second consultation, that the accession should have place, but on certain conditions. The council were desirous, by this qualification, not to draw upon them the resentment of the court of Warsaw.

Thorn, March, 31. As soon as the dissidents had finished the signing of their manifesto, they appointed four and twenty gentlemen of their own body, to assist Lieutenant General Goltz in the office of marshal.

Warsaw, March 26. Notice has been given by sound of trumpet, to the inhabitants of this capital, to provide themselves with necessaries for six months.

The king having heard of the confederacy in Prussia, has sent orders to his officers to take the necessary measures for preserving tranquility in that country.

Warsaw, April 2. A courier arrived on the 25th past, from Stuck in Lithuania, to inform the prince de Repnin, that all the Russian troops in that duchy were mustered in that city on the 18th ult. and that on the 20th the protestant and Greek nobility of Lithuania, having entered into an association, had elected major general Grabowski their marshal. The Russian and Prussian ministers immediately communicated this intelligence to the king, to whom also, on the 26th, each of them delivered a declaration on the same subject from his court.

Warsaw, April 8. Universalia have been delivered for holding a Senatus Consilium some time next month, who are to fix a day for opening an extraordinary diet.

Paris, March 27. We have received advice, by an express, that the Spanish Flota from the Indies arrived at Cadiz on the 13th instant, consisting of three men of war, a Swedish Flute, laden on the king of Spain's account, and five Spanish merchant ships, all under the command of Don Augustin d'Ydiaquez. The treasure and effects brought home are estimated at 19149461 piañers. The Portoballena, which came out with the fleet, was obliged to put into the Havannah; and

and the Triumphant parted from them on the 16th of January.

Madrid, April 2. On the 31st, between eleven and twelve at night, large detachments of troops were sent to each of the six different houses of jesuits in the city; and the doors being opened, the bells were first secured, and a centinel was posted at every cell, the occupier of which being obliged to rise, they were assembled and the king of Spain's commands were signified to them. In the mean time all the hired coaches and chaises at Madrid, together with a number of waggon, were properly distributed; and early in the morning the jesuits, to the number of about three hundred and fifty, were in motion: They were allowed to carry every necessary along with them. They took the road to Carthagena, where they will embark for Rome. This Method will be used in all parts of Spain, and vessels are disposed for the same purpose in several ports of the kingdom. It is assured that they are each allowed a pension of sixteen pounds a year.

Barcelona, April 4. Yesterday noon the civil and military power invested the jesuits college here: and last night an embargo was laid on all carriages, in which the said jesuits are to set out, this afternoon, well guarded, for Tarragona, where they are to be joined by all the rest of the fraternity in this principality, in order to be transported to Italy in ships of war that are expected for this purpose.

Soon after our last accounts from Corfica, we had advice, that the Genoese had attempted to throw a reinforcement into the island of Capraja, but they found the coast so well guarded by the Corficans, that they could not land their troops; since which we have had the following advices:

Leghorn, March 21. They write from Corfica, that the fortress of Capraja surrendered to the malecontents on the 15th, and that the garrison were made prisoners of war.

Civita Vecchia, March 17. According to the last advices, three hundred Corficans had entrenched themselves on the 2d of this month, under the town of Bonifacio, and were to be re-enforced to the number of 4000 men\*.

#### COURSE of EXCHANGE.

London, April 23, 1767.

Amsterdam, 35 11 2½	Madrid, 39 ¾
Ditto at sight, 34 6	Bilboa, 39 ¾
Rotterd. 34 11 Uf.	Leghorn 49 a ⅛
Antwerp, No price	Genoa, 48 ½
Hamburgh, 35 10 ½ Uf.	Venice, 50 ½
Paris, 1 day's date, 31 ½	Lisbon, 5s. 6d ½
Ditto 2 Uf. 31 ¼	Porto, 5s. 6d ¼
Bordeaux ditto, 31 ¼	Dublin, 9 ¾
Cadiz, 39 ½	

#### Prices of Gold and Silver.

Gold, in Coin per oz.	3l. 19s. 8d
Ditto in bars	3l. 19s. 8d.
Pil. pcs. of eight,	5s. 6d.
Ditto small,	5s. 6d.
Mexico, large	5s. 6d.
Ditto small,	5s. 6d.
Silver in bars stand.	5s. 7d ½.

#### BILLS of Mortality from Decem. 30 to March 24.

CHRISTENED.	BURIED.
Males 2061 } Females 1871 }	Males 2725 } Females 2702 }
3932 } 5427	
Whereof have died,	
Under 2 Years 1570	Within the Walls 348
Betw. 2 and 5 357	Witho. the walls 1306
5 and 10 — 166	Mid. and Surry 2590
10 and 20 — 179	City & Sub. West. 1184
20 and 30 — 459	
30 and 40 — 584	5427
40 and 50 — 67	
50 and 60 — 504	Weekly, Jan. 6. 398
60 and 70 — 455	13. 532
70 and 80 — 304	20. 519
80 and 90 — 158	27. 503
90 and 100 — 14	Feb. 3. 468
100 and upwards 3	10. 446
	17. 439
	24. 413
	Mar. 3. 404
	10. 416
	17. 457
	24. 439
	5427

Wheaten peck loaf, wt. 17 lb. 6 oz. 2s. 9d.

#### The MONTHLY CATALOGUE for March and April, 1767.

##### DIVINITY. SERMONS.

**D**R. Ibbetson's Plea for Subscription to the 39 Articles, pr. 1s. White  
Keeling's Dissertations, on 'Moses's Petition to be blotted out of the Book of Life, pr. 1s. 6d. Dodsley.

Bedford's Sermon on the Death of the Marquis of Tavistock, pr. 6d. Wilkie.

##### PHYSIC, BOTANY.

HAMPSHIRE Fossils, pr. 10s. 6d. Davis and Reymers.

Bisset's Medical Essays, pr. 5s. Dodsley.  
Tentamen sophistico, a chemical Essay. By E. Wallis, pr. 2s. 6d. Nicoll.

##### MISCELLANEOUS.

AN Essay on the bite of a mad-dog, pr. 1s. Flexney.

Snelling's

\* See the Manifesto, p. 156.

Snelling's View of Coins, pr. 4s. Snelling.

Payne's Geometry, pr. 7s. 6d. Payne.

The Principles of Harrison's Time-keeper, pr. 5s. Nourse, (See p. 184.)

Letter from Mr. Vanfittart, pr. 2s. Newbery.

Address from Mr. Holwell, pr. 1s. Becket.

Letter to the right hon. J—P—, pr. 1s. Wilkie,

Letter to G—G—, pr. 2s. Williams.

Important Hints to amend the Dock-yards, pr. 1s. Wilkie.

An Appeal on the Conduct of the present Administration, pr. 1s. Almon.

Lecture on Hearts, pr. 1s. Nicol. (See p. 79)

Estimate of the Manners, &c. of the French, pr. 2s. Newbery.

A Review of the present State of the Nation, pr. 1s. 6d. Bladon.

Nedham's Excellence of a Free State, pr. 4s. Cadell.

Ferguson's Essay on the History of Civil Society, pr. 15s. Millar.

Letters between Shebbeare and Beard, pr. 2s. Kearsley.

Schomberg's Letter to the Earl of Shelburne.

Lexiphanes, a Dialogue, imitated from Lucian, pr. 2s. Knox. [The Lexiphanes particularly ridiculed in this performance are Mr. J—n and Dr. A—e. In his dedication, the writer calls such authors *shiners, dealers in hard words, and absurd phrases, fabricators of triads and quaternions*. We shall give the following extract which, with the whole satire, exposes the absurdity of hard words and affectation in general, without invidiously copying the writer's references. "The caravaneray to which my erratick steps were accidentally conducted, was the emblematical sign of fecundity and consequential cuckoldom at Highgate. There, according to the wonted modes and formalities of the mansion I became obligated by a double sacramental stipulation: in the first place, never to imbibe small beer, whilst I could acquire convivial ale, unless the former were endued with higher powers of sensitive vegetation. In the next place never to solicit an erratick gratification from the menial fair, if I could obtain a reciprocation of delight with the mistress, unless I believed the hand-maid possessed of greater powers to kindle the ardour of enterprise, set difficulties at defiance, stimulate perseverance, and prevent the remission of vigour, when standing in procinctu, on the point of obtaining the recompence.

The ceremonial perplexities attending the conjuration, being finally adjusted, I entered into converse with an Hibernian of signal erudition, who sate tranquilly puffing the fumigations of his calumet in an angle of the

fuliginous hexagonal apartment. While we were universally engaged in the vivacious loquacity of our evening computations, he requested me to ejaculate a sentimental effusion. I bibulated the salubrity of our most amiable sovereign, the safe parturition of his transcendental consort, and the happy encrease of the sons and daughters of Britannick royalty. With difficulty my learned friend repressed his risible powers at this complicated simplicity of my sentimental lore. But he dignified my unimportance, and corrected my inaccuracies. For when it came to his turn, he effused the most venerable and respectable monosyllable, the American belligerant, the sedulous domestic damsel, the lamb-resembling fair one, the book-binder's consort, and the mendicant's benediction.

But the perspicacity of my intellectual powers, grasped not by intuition the recondite sense of those sentimental allegories. Wonder is a pause of reason, a sudden cessation of the mental progress. I disentagled not complications, nor invigorated my confidence by conquests over difficulty, but slept in the gloomy acquiescence of astonishment, without efforts to animate enquiry, or dispel obscurity. Therefore I contented myself with the gaze of folly, and resigned the pleasure of rational contemplation to more pertinacious study, and more active faculties. For all my scientific acquisitions are at last concatenated into arguments, or compacted into systems, and nothing henceforth can be to me so odious as opposition, so insolent as doubt, or so dangerous as novelty.]

The Stage the high Road to Hell, pr. 1s. 6d. Nicoll.

Rousseau's Project for a perpetual Peace, pr. 1s. Johnson.

Stuart's Enquiry into the Principles of political Oeconomy, 2 vols. Millar.

Reflections on the present high Price of Provisions, pr. 1s. Kearsley.

A new Topic of Conversation, pr. 1s. 6d. Bladon.

Letter to Lord Bute on his Union with the Earl of Chatham, pr. 6d. Almon.

Scheme to pay off the national Debt by a Repeal of the Marriage Act, pr. 1s. Becket.

State Necessity not considered as a Question at Law, pr. 1s. Kearsley.

Present State of Great Britain and North America, pr. 5s. Becket. (See p. 176.)

The Peerage of Scotland, pr. 6s. Almon.

Considerations on raising the Salaries of Office Clerks, pr. 1s. Nicoll.

Scheme to pay off the national debt, pr. 1s. Becket.

Derrick's Letters, 2 vol. pr. 4s. Davis and Reymers.

Algarotti's Essay on the Opera, pr. 3s. Davis and Reymers.

A Voyage round the World in the Dolphin pr. 3s. 6d. Newbery. (See p. 181.)

Trial

Trial of England's Cicero, pr. 1s. Williams.

Priestley's History of Electricity, pr. 1l. 1s. Doddsley.

Smeaton's Report of a navigable Canal between the Forth and Clyde, pr. 5s. Becket.

Loose Remarks on Hobbes, pr. 1s. Cadell.

A View of the Changes in the Administration of Government, pr. 1s. Almon.

The Theatrical Campaign, pr. 1s. 6d. Bladon.

Free and candid Disquisitions relating to the Dissenters, part 1, pr. 2s. 6d. Johnson.

Homage of preserving the public Roads, pr. 1s. Payne.

Half an Hour's Advice to Nobody knows who.

Letters on the British Museum, pr. 2s. Doddsley.

Appendix to Swift's Works, pr. 6d. Bladon.

Essay on Crimes and Punishments, pr. 4s. 6d. Almon.

Mr. Whitworth's Scheme for the Improvement of the Broad Wheels, pr. 6d. Baldwin. [Very much to the Purpose, and highly deserving of public attention.]

Reflections on the Conduct and Writings of Rousseau, pr. 2s. 6d. Payne. [This is, in fact a very surprising performance, both as to method and execution: Take a specimen of its stile: "As you may be persuaded that we shall want *labourers*, and perhaps *handicrafts* before we can be in need of *writers*—I wish you would allow me a few remarks on the limits of this epidemick rage of scribbling, and the remedies against that deluge of nonsense which inundates every rank of life.—They are owing intirely to *literature made easy*. The only effectual means, in my opinion, for preserving its dignity and usefulness to learning, were to make it the privilege of Genius. The rudiments of science should never have been levelled with those whom nature made, to crawl; their ruggedness, a kind of subsultory method, even a conciseness bordering upon obscurity, presupposing much, implying much—might have been the test of real genius. The gravitation of minds varies to infinity, and providence has probably in most of her subjects combined inclination and capacities—their united endeavours may be supposed equal to the opposition they meet with in their objects.—There is a kind of intuition in genius—'twas Raphael's, 'twas Pascal's.

With this fence round the temple of science you would have saved it from the profanations of parental pride, and pert pretence; from the itch of mere curiosity, and the waste of leisure; from the skimming of fashion, and the brazen memory of dunces; and the more useful departments of life would not be continually emptying to recruit the armies of Pen-chewers.

Thus even the rank exuberance of those tribes of learning, whom society cannot afford to part with,—of divines, lawyers, and physicians—might be cropped; they would not thus overshadow the country, did not so many bottomless officious people write their lives away, with compendiums, short and accurate views, tables, definitions, lectures, and the rest of their rudimental trash, to level, to reduce science to the conception of the *great club*.—As it is not very difficult by dint of memory, and compendiums, to conquer your tracts of divinity, law, and physic, (for it does not require more head, than to be a clever cobbler or brush-maker) why should Thickskull be afraid to enter the breach, through which brother Jack has brayed and kicked himself into a chariot, an office, or a bishoprick?]

Letters from the Countess de Soncerre to the Count de Nancé a vols. pr. 6s. Becket. [The writings of Mad. Riccoboni are too well known to need encomium, and when our beaux and belles are so fond of every thing French; no doubt but French novels and French letters, and French manners and characters will be extremely agreeable. They were ushered into the world with the following dedication; pretty, airy and uncommon, which no doubt will be imitated by some of our polite writers hereafter.

"To Mr. GARRICK.

I hear you quite hither—hush—hush, I say. Be compose!; be calm; don't put yourself in such a passion.—How! what! my name prefixed to a confounded French pamphlet, and be calm!—

Not so loud, Sir, if you please; why should you be angry, before you know whether the subject be worth your resentment? Of what are you so very apprehensive? Of compliments and commendations? Oh! fie! Friendship never employs the language of flattery. Shall I go to repeat, after all the world, that the goodness of your heart acquires you as many friends, as the superiority of your genius and talents begets you admirers? Not I, indeed. I leave that to others.

But, why, then, dedicate your letters to me? Patience, and I will tell you. To give you, sir, a public proof of my sincere esteem; of my affectionate, most affectionate, friendship: to give you thanks for your reciprocal inclination to cultivate it; and perhaps also to please my own vanity. That self-love, which lies lurking in our hearts, often influences our actions, when we are least aware of it.

If my performance should be thought cold and insipid, it will of course be thrown aside, and condemned to be transferred from bookseller to bookseller, as mere stock in trade, to posterity. By good luck, however, some future owner may possibly brush off the dust; and, at seeing your name, be surprized to find the whole edition on his hands. How's this?

will he say, the author a friend to the celebrated Garrick! so much revered in his own country, and admired throughout all Europe! Who could have imagined him to have been connected with a blockhead? Nothing however is impossible; and yet, tho' the work may not be capital, there must be some merit in it, if the writer was a friend of Mr. Garrick.

This consideration will induce him to read it; and, if it is probable that, in order to show he has a better taste than his ancestors, he will admire it, puff it off, and bring it into fashion; so that, two or three hundred years hence, I may be indebted to you for the success of *Sincerity's Letters*, and even the reputation of being a tolerable writer: shew yourself, then, discreet and moderate, don't make a great quarrel of it, nor write to me in the first emotion of passion; stay, till you have forgiven me this new offence: consider, you have been chiding me for these six months past at least. Adieu, my most agreeable and affectionate friend; I remain, with all those sentiments your merit inspires and must ever preserve.

Your sincere friend,

MARIE RICEORONT.

A thousand compliments to your charming consort; whom, be pleased to assure, I shall never, never forget.

*Great Events from little Causes*, pr. 3s. F. Newbery. [A very pretty, entertaining, and instructive little piece.]

*Debates of the Asiatic Assembly*, pr. 1s. Nicoll. [A satirical relation of some late debates of a great c—y. Good God! Can there be such orators as Sir Janus Blubber, Shyllock Buffaloe, Cleopole, Mackaggles, Skeleton Scarecrow, &c.?] **ENTERTAINING.**

*CONTINUATION of the Life of Marianne*, pr. 3s. Becket.

*Telluram Shandy*, vol. ix. pr. 1s. Becket. [See p. 78.]

*The Babbling Pimp*, pr. 1s. 6d. Harris  
*History of Miss Pittborough*, 2 vols. pr. 6s. Cadeil.

*The Female American*, 2 vols. pr. 5s. Noble.

*The Country Cousins*, 2 vol. pr. 6s. Noble. [The Country Cousins may perhaps divert an hour or two of that tedious time which hangs so heavily upon the hands of our beaux and belles, when they are absent from the card table, or deprived of the small talk which generally distinguishes their conversation. As to the characters, plot, or sentiment, this performance is rather superior to many lately exhibited; and the glaring absurdities, trespasses upon probability, and very lame catastrophe, will not be noticed by the class of beings for whom no doubt the author intended his labours, who read too rapidly to notice such trifling defects.]

*The Adventures of an author*, 2 vols. pr. 6s. Robinson.

*The cruel Disappointment*, 2 vols. pr. 6s. Bladon.

*The Babbler*, 2 vol. pr. 5s. Newbery.

*History of Mrs. Drayton*, 2 vol. pr. 6s. Noble.

*History of Alicia Montague*, pr. 6s. Richardson and Urquhart.

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*The overruling Misdeed*, pr. 3s. Robinson and Roberts.

*Memoirs of the Count de P—*, pr. 6s. Dodsley. [A German novel! Translated into English by a German! As the novel is dedicated to virtuous purposes, and the translator seems to be a modest man; without criticism! "O youth! (it concludes) listen to the voice of thy friends; be virtuous, if thou desirest to be happy in old age."]

*The History of Indiana Danbey*, 4 vol. pr. 12s. Lowndes. [This epistolary novel does the fair writer much credit, and is not inferior to any that have lately appeared: The style is elegant, the manners striking, and the characters well supported throughout: Virtuous sentiments are inspired, the folly and absurdity of vice displayed, and affectation and hypocrisy unmasked and ridiculed.]

*History of Mr. Byron and Miss Greville*, 2 vol. pr. 5s. Noble.

#### POETICAL.

*THE Beauties of English Poetry*, selected by Oliver Goldsmith, 2 vols. pr. 6s. Griffin. [This miscellany contains few, but the most approved Pieces; yet as it is supposed it may be useful in schools; for God sake why was Prior's *Hans Carvel* inserted, and his *Nut-brown Maid* omitted?] *Lines on the Death of the M. of Tavistock*, pr. 6d. Wilkie. [See p. 191.]

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*Phyllis at Court*, pr. 1s. Williams.

*De Russel's Elegies*, pr. 1s. 6d. Williams.

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